The Christian Century

PUBLISHED WEEKLY

Recapturing the Lost Radiance
By Samuel M. Shoemaker

Europe: Time to Reconsider
An Editorial

Emerson's 'Dismission'
By Ferner Nuhn

March Survey of Books
Reviews of 16 New Publications

MARCH 5, 1952

In This Issue

FERNER NUHN

is an Iowan, now living in Tucson, where he teaches a course in writing at the University of Arizona. He is a member of the Religious Society of Friends. He has written for many magazines and is the author of a critical work, *The Wind Blew from the East: A Study in the Orientation of American Culture.* The article in this issue is adapted from a work in preparation, a sequel to the earlier study, to be called *Emerson, Lincoln, Whitman: A Study of Greatness under American Conditions.*

SAMUEL M. SHOEMAKER

has been rector of Calvary Episcopal Church, New York city, since 1925, but has just resigned that post to become rector of Calvary Episcopal Church, Pittsburgh. Dr. Shoemaker, a graduate of Princeton, began his career as a Y.M.-C.A. secretary in Peking, China. He was at one time one of the most prominent figures in the Oxford Group (Buchman) movement.

E. F. SCOTT

is emeritus professor of New Testament literature at Union Theological Seminary, New York.

CHARLES S. BRADEN

is professor of the history and literature of religions, Northwestern University, Evanston, Ill.

WILLIAM A. IRWIN

is professor of Old Testament languages and literature, Perkins School of Theology, Southern Methodist University, Dallas, Tex.

FRED E. LUCHS

is minister of the Community Church, Los Alamos, N. M.

HOMER R. LANE

becomes staff correspondent for western Canada. Mr. Lane is associate secretary for the western office of the Board of Evangelism and Social Service of the United Church of Canada, with headquarters in Saskatoon. He was formerly minister of Carmichael United Church, Regina.

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Coming Events

March 7-9. American Friends Service Committee Institute, San Diego, Calif.; Lootfy Levonian, Roy McCorkel, Covey T. Oliver, Dorothy Thompson, speakers.
March 9. Chicago Sunday Evening Club; Bishop Richard C. Raines, speaker.
March 9-16. Methodist Week of Dedication.
March 11-14. Churchman's Washington Seminar on the Christian in Politics, Washington, D.C.
March 14-15. American Friends Service Committee Institute, Santa Barbara, Calif.; Anatole Mazour, Roy McCorkel, Hans J. Morgenthau, Harry Overstreet, speakers.
March 15. Chicago Sunday Evening Club; Liston Pope, speaker.
March 16-23. One Great Hour of Sharing.
March 18-19. Conference of U.S.A. Member Churches of the World Council of Churches Annual Meeting, Buck Hill Falls, Pa.
March 20-23. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
March 21. National Council of Churches General Board Meeting, New York city.
March 21-22. Union Theological Seminary Audiovisual Workshop, New York city.
March 22-23. Eastern Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Buck Hill Falls, Pa.; Harold C. Case, retreat pastor.
March 23. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
March 23-25. National Student Y.M.C.A. and Y.W.C.A. "Meet Your Government" Seminar, Washington, D. C.
March 25-28. Assemblies of God 10th National Sunday School Convention, Springfield, Mo.
March 26-28. United Christian Missionary Society Institute on World Affairs, Fort Worth, Tex.
March 29-30. Western Pennsylvania Spiritual Emphasis Retreat, Cambridge Springs, Pa.; Edwin E. Aubrey, retreat pastor.
March 30. Chicago Sunday Evening Club; Benjamin E. Mays, speaker.
April 1, 7, 14, 22, 29. Hilton Institute on World Affairs, Hilton, N. Y.
April 3-6. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
April 6. Palm Sunday.
April 7. Pittsburgh and Allegheny County Ministerial Union Lecture Series; Joseph R. Sizoo, speaker.
April 7-9. Seminar for Christian Citizens (College Students) (Lutheran sponsorship), Washington, D. C.
April 13. Easter.
April 14-17. New York State Pastors' Convention and Colgate-Rochester Divinity School Post-Easter Convocation, Rochester.
April 14-20. Laymen's National Committee 8th Annual Sunday School Week.
April 15-16. United Christian Missionary Society (Disciple) Regional Workshop on World Order, Portland, Ore.
April 15-17. Yale Divinity School Annual Convocation, New Haven, Conn.; Beecher Lectures, James Stewart; Wright Lectures, Benjamin Mays.
April 16-18. Associated Church Press, Washington, D. C.
April 17-18. United Christian Missionary Society (Disciple) Regional Workshop on World Order, Ellensburg, Wash.
April 20-24. Seminar for Christian Citizens (College Students) (Baptist sponsorship), Washington, D. C., and New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, MARCH 5, 1952 NUMBER 10

EDITORIAL

Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest.—Deuteronomy 12:13.

Second Week In Lent

LIFE is largely a matter of emphasis. We have to teach ourselves to put the proper emphasis on the proper things. One after the other, interests, duties, pleasures, crowd in on us and compete for priority rights. We have to pick and choose between them. We cannot give ourselves to them all. Some sort of self-reservation is necessary and it requires the deliberate adoption of a scale of values. If our energies are not to be dissipated, if life is to have meaning for us, and direction as well as meaning, we have to learn to discriminate between the better and the best, between what is of major and what of minor importance, between what matters a lot and what matters a little. We ought not to squander ourselves on trifles. When we give of our best it should be for the sake of the best. Failure to observe this principle accounts for the ineffectiveness of scores of people. They are not lacking in natural gifts and graces. They have it in them to make a sizable and distinctive contribution to the life of their time. But they have too many irons in the fire. They spread themselves too much, are here, there and everywhere, sitting on committees, supporting this and that and the other good cause, perpetually hurrying from one undertaking to another, their engagement diary a monument to their energy and industry. They are good people and they do good, but they would do even more and their contribution would count for so much more if they would learn to reserve themselves. Reservation always involves renunciation. To carry weight and render our best service we cannot afford to be prodigal with time or energy. We must husband our resources and concentrate them where we think they will count for most.

Call on Veterans to Save U.M.T. Bill

AS THIS ISSUE goes to press, debate on the UMT bill is starting in the House of Representatives. It is planned to have 12 hours of debate on the bill as reported, to be followed by debate and voting on amendments. This means that the final vote in the House may come during the first week in March. It will certainly come not later than the second. The vote will be very close. The fears of the bill's supporters were revealed when Chairman Vinson of the House armed services committee called a meeting of representatives of veterans' organizations in his office on February 16 and pledged them to send out 8,000 letters to local posts asking for a pro-UMT barrage to hit Congress as debate got under way. Meanwhile, along with the official text of the bill—which did not differ from that on which our editorial last week was based—Mr. Vinson published a 69-page report giving the reasons why the majority of his committee favors the bill. This shows that one of the main arguments which will be relied on to pass the bill through the House is that when UMT is turning out the 800,000 reserves a year which will be its full-scale program it will save $13 billion a year on the nation's annual military budget. These figures will not stand careful examination, and opponents of UMT can be counted on to make this plain during the debate. But there is an aspect of these figures which should not be overlooked. They rest on the assumption that the reserves which could be called into active service from UMT would have no dependents. Says Mr. Vinson's report: "If this [present] standing force could be largely substituted for by a reserve force these great charges for dependency allowances would be reduced considerably and almost entirely eliminated." This implies that for the 7½ years of reserve service provided in the UMT bill, these young men would not marry or become fathers. This in the name of the nation's welfare!

U.M.T. Bills Contain Education Threat

ANOTHER ARGUMENT for UMT made by the Vinson report (see page 15) is that it would end the deferment of college students. Under the present draft, according to the report, it is possible for a student to gain deferment until he has finished the year of study in which he is engaged, and it is conceivable that he can keep getting deferments until he is past draft age. But under the pending UMT bill no young man would be permitted to put off military service in order to go on with the advanced education for which he might be ready when 18. Colleges, in other words, would be swept clean of those who make up the bulk of their freshman and sophomore classes. While the House of Representatives was thus setting the stage for its debate, the Senate armed forces committee reported out its own UMT bill, but with the expectation of delaying action until after the House has voted. The Senate bill is important in that it substitutes for a vague hope that UMT might some day reduce the size of the regular forces a specific instruction to the defense department to begin to cut the regular military establishment as soon as 300,000 boys have passed through the UMT mill.

But a loophole authorizes the defense department to call on Congress to suspend this provision if the Pentagon thinks it unwise. (Some loophole!) The Senate bill is also remarkable in providing that if UMT should be started on a reduced scale—as the Pentagon says would be necessary if it were to go into effect now—the boys conscripted would be chosen by lot. If you have an 18-year-old son, it would depend on the luck of the draw whether he went on with his education or into uniform. These are the last days in which American citizens can acquaint their representatives in Congress with their views on this plan for permanent peacetime conscription. Have you done so?

Cyprus: Another Example of Pentagon Statesmanship

WASHINGTON has announced that the United States is to take over an abandoned R.A.F. airfield on the island of Cyprus and to develop it into a major base for B-36 bombers. (B-36's are our long-range superbombers.) Here is another illustration of how the Pentagon mind works. Take a glance at the map. Where is Cyprus? In the eastern Mediterranean, just south of Turkey, and by airflight as close to Russia's vital oil fields around Baku on the Caspian as New York is to Chicago. What would be the effect on Americans if a Russian base for superbombers were established within a thousand miles of one of our vital industrial centers? Take a glance at recent history. What is Cyprus? An island under British rule for nearly three-quarters of a century, growing more and more restive under that rule, with the demand for reunion with Greece forcibly suppressed but never silenced. The population of Cyprus is overwhelmingly Greek; an unofficial plebiscite held by the Greek Orthodox Church two years ago voted almost unanimously against the British and for Greek rule. That's one of the significant facts about the opposition to Britain—it is led by the church and the church can be counted on to keep it alive. British administrators have recognized this by clapping some Orthodox church leaders into jail and by refusing to allow others to exercise their episcopal functions. Will not establishment of a U. S. airbase on Cyprus be interpreted there, and throughout the world of the Mediterranean, as another American move to support a threatened British colonialism? Of course. But what of that? shrugs the Pentagon. What if it increases tension with Russia and the suspicions of the colonial peoples? If there's any worrying to be done about that, let the state department do it. The thing that matters, according to Pentagon statecraft, is that we have another base for superbombers within a thousand miles of Russia.

Science Offers New Boons

WILL SCIENCE save us before it destroys us, or destroy us before it saves us? Often, that seems the modern conundrum. We couldn't help thinking about it again the other day when, within a single 24 hours, science came through with two spectacular "saving" miracles. One of them, to be sure, was only a possible miracle. It was foreshadowed in the announcement from New York of a wonder drug which has had such spectacular results in dealing with tuberculosis that hopes for the eradication of that curse are soaring sky-high. Physicians and scientists who have been working with this drug emphasize the need to test it on a much larger scale before it can be proclaimed a t.b. "cure." But those who know most about it are obviously most excited over its promise. On the same day, February 20, members of the faculty of the Massachusetts Institute of Technology, at a meeting of the American Research and Development Corporation, told of a completed and proved scientific achievement. They have perfected an easy method for desalting sea water. This will irrigate deserts and permit fantastic industrial expansion at a cost certainly not higher than the cost of present freshwater supplies, and quite possibly substantially lower. So the fears of states like California, Texas and New York over a dropping water table can be forgotten, and great arid regions, such as those in Australia, the Middle East and the United States, will presently be capable of supporting large populations to produce both food and industrial output on a vast scale. Here's good news from science for these troubled times. Will it turn out to be unalloyed good news? Or will the disappearance of tuberculosis, if it comes, so increase the population pressure as to revive old feuds for "living space"? And will the irrigation of the Sahara or of the sands of Arabia add to the imperialist rivalries of the nations? Science, it's wonderful! Science, it's dangerous! Yes, and in nearly fifty-fifty proportions.

Conditions for C.O. Service Finally Established

AFTER weary months of consultation, the terms on which conscientious objectors are to work out their obligations under the draft law have finally been set. When Congress enacted the draft law last June, it left it up to the President to decide what alternative civilian work should be done by those registered as C.O.'s (Class 1-o) by Selective Service boards. The proposed rules have been batting about ever since in the defense department, the justice department, Selective Service headquarters and in other Washington bureaus. On February 20 President Truman put his name on the resulting document and the regulations came into effect. It may be months, however, before local boards have the instructions and forms needed to put the new system into operation. About 5,000 C.O.'s await assignment. The new regulations provide that they are to be put to work either for the government or for nonprofit organizations primarily engaged in charitable or public welfare activities. Relief, rehabitation and charitable work abroad is authorized. The C.O. himself is to submit to his draft board three kinds of civilian work he is ready to do in lieu of military service. If the board does not approve one of these, it will then propose three other types of work from which the C.O. may choose. If no agreement is reached, then the state director of Selective Service is to step in and try to work out an agreement. If this fails, then the local board can order the C.O. to a specified job. Only if he refuses that will he be cited to the justice department for prosecution. Penalties may run as high as five years in prison. Such provisions for handling C.O. cases seem much

better than those in force during the war. They insure that the C.O.'s will do work of real national, international or social importance. They do not involve churches in the ambiguous responsibilities they assumed while conducting C.P.S. camps. They relieve individuals and churches from the financial burdens of supporting C.O.'s. The government deserves commendation for working out such a system, and the National Service Board for Religious Objectors for the patience and persuasiveness with which it has carried through the negotiations with Selective Service authorities.

New Law Permits Swedes to Leave State Church

"WITH A CERTAIN SADNESS but without bitterness," the state church in Sweden is witnessing the departure of some of its members, as permitted by the new law on religious liberty. Archbishop Yngve Brilioth, head of the church, said: "The church can gain nothing by retaining by force of law those who reject her message and regard themselves as standing outside her spiritual fellowship. The church does not wish to precipitate a change in the age-old association with the state . . . but it should stand out even more clearly than before as being the church, a spiritual body built around the Word and the sacraments, and not merely a state institution for religious care." Observing that some Swedes are leaving the state church, the archbishop points out that this should cause the church to inquire whether their flight has anything to do with its own omissions or those of its members. According to the Ecumenical Press Service, he has said that "the church is and must remain conscious of her responsibility for the spiritual life of the entire people, and of her duty to preach the gospel to those who have turned their backs upon her." No one who knows the irenic spirit of Archbishop Brilioth or who has read his scholarly books, some of which are available in English, can doubt the sincerity of his feelings concerning this development. But the day of the state church is passing, even in stable and homogeneous nations like Sweden and Britain. The church can still be the church, preaching the Word, administering the sacraments and carrying on a full-orbed ministry to the spiritual life of the entire people, without being a part of the government, without depending upon taxes paid by often unwilling citizens, without infringing on religious liberty.

Communists Demand Prisoner Return

AT PANMUNJOM the communists have declared that they will never agree to the exchange of only those prisoners who seek repatriation. An outbreak on Koje island in which 75 civilian internees were shot down by the American guard gave the communists the opportunity they have evidently been seeking to lay down this ultimatum. If that is the point on which they choose to draw the line, we have no recourse but to let the peace talks fail. This is not to excuse the excess of violence with which the recent outbreak was suppressed. The riot occurred among the 40,000 South Korean civilians who are interned, along with 130,000 actual prisoners of war, on the island south of Korea. These civilians are cooped up there because they are suspected of collaboration with communist armies or guerrillas. It is significant that the riot started when United Nations personnel attempted to query the prisoners as to whether they desired to be sent to communist-controlled territory or to remain in South Korea. The communists have reason to fear having that question asked, so they attacked the guard and kept it up until 75 were killed. Now they are using this riot to justify their refusal to accept the voluntary decision of war prisoners concerning their future. Why do they take this position? First, they seek revenge on former communists who have renounced their allegiance, and on men who were not communists but had the misfortune to be conscripted by them, and have now espoused democracy. Many of the latter were Christians and some were even pastors in North Korea or in those parts of South Korea which were overrun for a time by the communists. If defections start and the defectors live, no telling where this will lead. Second, the communists seek to make it forever impossible again to convert communists wholesale, as has been done on Koje island. Perhaps half the prisoners there have renounced communism as the result of educational and missionary work. If we are now bulldozed into turning these men over to communist firing squads, we need never again expect any Asian to trust us. Our answer at Panmunjom should be that we sincerely desire peace, but that we will never consent to a demand which would make peace begin with a massacre.

Churches Refuse to be Intimidated By Legionnaire Threats

CHURCH ORGANIZATIONS in Houston, Texas, have had a taste of American Legion efforts to say who can and who cannot address them. They came through the test with flying colors. As a curtain-raiser for Brotherhood Week the Houston Council on Education and Race Relations arranged for a meeting in the First Methodist Church of that city on Sunday afternoon February 10. The speaker was to be Dr. Rufus E. Clement, Negro president of Atlanta University, and he was to speak on "Next Steps in Race Relations in the South." The Houston council is made up of the Ministers' Association of Greater Houston, the interdenominational Ministerial Alliance, the city's Council of Church Women, the Jewish Community Council, the city's council of churches, the Y.W.C.A. and the city's commission on interracial cooperation. The Americanism committee of the Texas department of the American Legion, charging that Dr. Clement had been a member of Communist-front organizations, tried to induce the council to cancel Dr. Clement's engagement. Failing in that, it tried to make the church withdraw permission for the use of its building. When that failed, it was announced that Legionnaires would attend the meeting in large numbers wearing Legion caps, with the obvious hope of making others fear there might be trouble and hence decide to stay away. The meeting was held; a telegram was read from General Elbert P. Tuttle of Atlanta, past commander of a Legion post, calling Dr. Clement "an outstanding American"; another was received from G. Ward Moody, Texas adjutant of

the Legion, saying that the attack on Dr. Clement had been "personal" and had no official sanction from the Legion; other clergymen backed up the pastor of the host church in his stand for free speech; the audience exceeded 1,500 without a Legion cap in sight; Dr. Clement made his speech and the Houston papers gave it featured reports. Altogether, a reassuring illustration of what a little display of backbone will do.

No Easy Cure for Communism

LIBERALS often talk as though social and economic reform would end the attraction which communism has for the world's underprivileged peoples. Because communism cannot ultimately be dealt with by military means, and because it feeds on exploitation of the working masses, improved living standards and more social justice are proclaimed as the answer to the communist challenge. The Christian Century has frequently argued for the soundness of this conclusion. And it *is* sound. But Francis E. McMahon, formerly a professor at Notre Dame and the University of Chicago, has recently made some comments on this thesis which should be kept in mind. Dr. McMahon was talking to a seminar of the Church Peace Union on the relation of the moral law to lasting peace. In passing, he took a swipe at the idea that if economic and social justice were hastened, communism would disappear. In visiting Latin American countries where communism is strong and growing, he said, he had discovered that it is the workers who are best off who are the communist zealots. If questioned, he might have included many economically comfortable intellectuals in this category. From this Dr. McMahon concluded that it is the man in the exploited regions who has had his lot bettered who makes the communist revolutionary, not the numb peasant or the urban pauper at the bottom of the social heap. On a short-term view, Dr. McMahon is right. Makers of proletarian revolution are seldom proletarians. Nevertheless, it is the social injustices suffered by the masses which give the revolutionary leaders the materials out of which to fashion revolt. In the colonial worlds of Asia, Africa and Latin America it will take time for efforts to redress the social injustices of centuries to blunt the revolutionary appeal. But in the long run there is no other way to get at the roots of the social disorder of these times. First steps toward righting past wrongs, toward fostering opportunity where no opportunity has existed, will almost certainly produce increased demands for more change. Yet only by persevering along the road toward social justice will the appeal of a catastrophic alternative finally be thwarted.

Kefauver and Taft for 'Personal Representative' to Pope

SENATOR ESTES KEFAUVER, while campaigning in New Hampshire for the Democratic presidential nomination, came out in favor of appointing another "personal representative with the rank of ambassador" to the Vatican. Calling President Truman's nomination of an official ambassador "unfortunate," Senator Kefauver said that it was "better to handle the important job of relationships with the Vatican" as President Roosevelt had done in his personal appointment of Myron Taylor. . . . The "line" followed by Senator Kefauver may be taken by other candidates. *Time* reports that when a student at Gonzaga University, Jesuit school in Spokane, asked Senator Taft, "Do you favor sending an ambassador to the Vatican?" the Ohioan replied, "I don't believe a formal ambassador is necessary, but we should have some sort of emissary there." That sounds like a "personal representative" answer.

Europe: Time to Reconsider

THE LISBON CONFERENCE of the North Atlantic Treaty Organization is still in progress as this is written. It opened with an optimistic speech from Secretary Acheson, which claimed that the discussions in London by the foreign ministers of Britain, France and the United States with Chancellor Adenauer of West Germany had cleared the road for rapid solution of NATO problems. It will doubtless close with a cheery communique claiming that the conference has been a great success. And nobody with a knowledge of European realities will be fooled. Certain agreements may be reached at Lisbon on minor matters. The "streamlining" of the NATO organization will probably be voted. (How often has NATO been streamlined?) There may be some understandings on financial contributions. General Eisenhower may be promised the airfields for which he is asking. But the main issues will remain unsettled.

Those main issues reduce to two. First, how is western Europe to be unified in terms of a military defense? Second, on what basis is West Germany to be rearmed as part of that defense? The Rome meeting of NATO three months ago adjourned with a cheery communique claiming that it had been a success, but the delegates admitted that those two problems had been "postponed." They would be solved, it was predicted, at Lisbon. Now Lisbon will postpone them again. It is possible that something that will be called a solution may be voted, but it will be a paper solution. It will be a paper solution because neither *the people* of France nor *the people* of West Germany are ready for any other.

I

The realities of the European problem were brought into the open by the parliaments in Bonn and Paris just before the Lisbon conference assembled. Both, after a terrific struggle, approved the European army plan "in principle." But both hedged their approval with conditions which the foreign ministers, at their Lisbon meeting, had to pass over in silence. These conditions were so mutually antagonistic as to defy reconciliation. The Associated Press reported the action of the French National Assembly as "so hedged with ifs and maybes that many observers saw it only as a device to delay German rearmament and an indication that French Socialists eventually may kill the plan completely." The conditions laid down by the Bonn Bundestag could not be accepted by any French government that hoped to survive. What they amounted to was

a demand for restoration of full sovereignty and equality to West Germany, with surrender of French claims to the Saar.

What this means for the United States is that our policy in Europe is heading into an enormous frustration, if not open and complete breakdown. No form of words with which Mr. Acheson may report from Lisbon should be allowed to hide this reality. This is the prospect because our policy is now simply that of demanding a united western Europe defense army, including a rearmed West Germany. And the attempt to merge the armies of six nations, including in the merger a Germany whom none of them trust, is dividing rather than uniting them.

Of course our European policy is dividing them. How could it be expected to do anything else? The key nations with which we are dealing are West Germany and France. We have made the West Germans believe that their contribution is indispensable to the formation of the European army on which our whole policy rests. NATO and the Eisenhower command is a military device to protect non-Communist Europe against Russian attack. The European army scheme for a unified force made of French, German, Italian, Belgian, Dutch and Luxembourg elements has become the heart of NATO. What was to be expected but that the West Germans, in such circumstances, would say that they would rearm and merge their new armies in such a European army only on their own terms? Or that they would make those terms as stiff as they could devise, with no guarantee that, if their first terms should be met, new demands would not follow? If the United States was in the bargaining position where, by our insistence on her indispensability, we have put West Germany, would we do any differently? Would any country?

II

But this frightens the French. Why shouldn't it? Three times since 1870 Germany has invaded France. The French army is weak, and what strength it has is being drained away in Indo-China and in garrison duty in North Africa. The French industrial potential is much less than that of Germany, and would be reduced still further if the 12 million tons of coal the steel mills of Lorraine get annually from the Saar were to be endangered. When Washington puts pressure on Paris to agree to a European army as a defense against a future Russian attack, Paris acknowledges that danger in a theoretical fashion. But when Germany goes into the scheme on terms which hint at a fully rearmed Germany, backed by the thundering forges of the Ruhr, within another decade—why then France sees a danger that scares every individual Frenchman to the marrow of his bones. He'd be an idiot not to be scared.

Moreover, this policy of united military defense which the United States is pushing on western Europe must reckon with another problem for which there is, as yet, no solution in sight. This is the problem of the lack of any will to fight among the plain people in either France or Germany. The military schemes of NATO and the European army are the gambits of diplomacy. Men in the chancelleries and parliaments and on army and newspaper staffs play with them. But the plain people on either side of the Rhine are sick to death of the very idea of fighting. The French showed how sick of it they were in 1940. They are more so today. And the majority of the Germans have become just as sick. As a consequence, there is no promise on which any reliance can be placed that, if the paper schemes for a European army were worked out and an attack came from the east, either the French or the Germans in the ranks would put up more than a token resistance.

Bearing these circumstances in mind, it should be clear why the European policy of this nation is heading for disaster. It has been headed in this direction ever since the Communist invasion of Korea in midsummer 1950. As James Reston recently pointed out in the *New York Times,* on June 5, 1950 (twenty days before Korea blew up), Secretary Acheson told the House foreign affairs committee that it was our policy to keep Germany disarmed; on August 30 he told the Senate appropriations committee that we must throw "the productive resources of all the countries of western Europe—western Germany as well as France—and the military manpower of all of western Europe—western Germany as well as France" into defensive military alliance against an impending Russian attack. The Marshall plan, which sought to make western Europe resistant to Communist attack and infiltration by building up its standards of living, was discarded for the Mutual Security program, which confined aid to building up military strength. This forced the Schuman plan, which aimed at a cooperative organization of the French and German coal and iron industries as a start toward a political rapprochement, into a similar military switch.

This basic shift in our European policy, which came in less than three months a year and a half ago, was based on Washington's conclusion that the Korean invasion meant that a Russian attack was imminent in Europe. Our European allies and the Germans never believed that. As former President Hoover pointed out in a recent radio address, their failure to do more than shuffle paper plans for rearming showed their skepticism as to the likelihood of a Russian attack. They believe it less than ever today. On the contrary, they are convinced that while the Soviet Union may use its satellites to upset present conditions at many points on the map, Russia itself will make no open aggressive moves. Today, most opinion in Washington agrees with this judgment.

III

But our insistence on the necessity for an immediate European army capable of stopping the Russians has moved us, not the Russians, into a diplomatic position of utter vulnerability. Either Paris or Bonn can, by threatening a sitdown strike, at any time place our policy in jeopardy of collapse. Is it not to be expected that those hard-pressed governments will take advantage of that situation? And continue to do so as long as the situation remains? What else is to be expected?

That leads to the question: What is to be done? Walter Lippmann, who sees the trap in which we are caught, says that our insistence on the formation of a European army must be dropped and that a political settlement between France and West Germany must be put ahead of everything else. He is probably right, but it will not be easy to

turn back on the record of the last year and a half. The Marshall plan and the Schuman plan were pointed in the direction of an ultimate political settlement between west Europe's two ancient antagonists, but it would take hard work to get the Schuman plan back on the rails or to return U. S. policy to the principles of the Marshall plan. A political settlement between France and West Germany would be much harder to bring to pass now than two years ago. The uproar over the Saar is a reminder of that.

Out in Des Moines on February 16 John Foster Dulles told the National Farm Institute that the attempt to contain Russia in military terms "is a self-defeating policy," and that the alternative is "enlightened economic policies that will enable the free peoples, by orderly methods, gradually and peacefully to improve their domestic conditions and to end any threat of violence that is genuinely domestic." Mr. Dulles was talking primarily about our future policy in Asia. What he had to say applies, however, quite as truly to our policy in Europe. It is a "self-defeating" policy. It places us at the mercy, not so much of Moscow, as of the parliaments in Paris and Bonn. It is a product of the illusions of Pentagon statesmanship and it is increasing disunity in the very parts of Europe we say it is intended to unite. It is time to reconsider the basic assumptions on which this policy rests and the direction in which it is moving. It is time to return to the deeper insights, the sounder thinking which produced the Marshall plan and Point Four and which at least Mr. Dulles among the men in Washington believes can still be made the base of an intelligent American policy.

Improve a Good Record!

CHRISTIAN compassion wrote a life-saving and heart-warming record in 1951, and should do even better in 1952. As the week of March 16-23 comes nearer, when another "One Great Hour of Sharing" will be observed by the churches of this favored land, it is only fair that that record shall receive the credit it deserves. During 1951 the 36 denominations cooperating in Church World Service shipped overseas 9,612,594 pounds of clothing, food and miscellaneous supplies, including medicines. By American values, these shipments are rated as worth $3,901,985. That is a substantial sum, but the goods may be worth ten or twenty times as much where they are sent. For example, an overcoat weighing five or six pounds would be counted by C.W.S. as worth around $4, but it would bring $80 in Pusan if anybody could be found with that much money. And who can say what $5 worth of milk powder is really worth in the currency of compassion when it gives a growing child a supplementary glass of milk each day for a year?

Every penny of funds given for human help is precious, so we have good reason for reporting to the last penny the money Church World Service received and disbursed in 1951. It was $966,757.14. It went to help men, women and especially children in Korea, Japan, Okinawa, India, Palestine and central Europe. Through C.W.S. the churches sent an additional $562,192 to the World Council of Churches for use in helping churches and refugees in distress. Another $203,949.22 was allocated to missionaries abroad, who also carry on relief, through the committee on relief and reconstruction services of the Division of Foreign Missions of the National Council of Churches. All together then the gifts for human helpfulness contributed by the churches through Church World Service last year totaled $5,635,603.36—an achievement which deserves a hymn of gratitude in every congregation in the land.

Of course it might have been much more. Admittedly only a minority of American Christians really sacrificed to make this possible. We acknowledge that the needs of other millions were unmet, even though most Americans ate more than was good for them, had closets full of clothes they seldom wore, and complained of hardships while they lived as only the very rich live in other countries. We admit all that, but still insist that the churches and the Church World Service staff made a good record in 1951. Because of this Good Samaritan agency of American Christianity, thousands live who would otherwise have died and tens of thousands who have been lifted up by compassionate hands are healthier and more secure than they would be if no Christian had cared. If only one child had been saved, the whole effort would have been justified.

The return of the One Great Hour of Sharing offers a welcome opportunity to improve the record of 1951. It is likely that only the people who are genuinely moved by the love of humanity which lighted the early Christian church will pay much attention to it. But they can make it, in the fine phrase used by the Disciples of Christ, a "week of compassion." And all around the world—in Korea, in India, in the Near East, in central Europe—they will make it possible for their representatives to help children and women and men throughout the rest of the year. Through the gifts made here in one week in March children in orphanages in Korea will receive clothing and food the rest of the year. In the first 11 months of 1951 C.W.S. helped 308,924 persons in Korea. At least 10 per cent of these people would have died if they had not received assistance in time.

Around 5 million persons are in desperate need in Korea. Aid has so far reached only one in ten. They especially need clothing, and will be needing it greatly for some time to come. Gifts of clothing made now will be available for distribution this spring and early next fall, when preparations to meet another winter must be made. Contributions of funds will be used to buy rice and beans and powdered milk—foods from which the largest amount of nutrition can be got in relation to cost. As opportunity offers, rehabilitation projects which have already been started will be expanded to include many more refugees. This will be particularly important to the Christian refugees who are insisting that the church shall share in their own return to self-support.

Reports from India indicate that the monsoon has failed again in some areas, so that the food crisis goes into its sixth year because of drought. International governmental action will doubtless be sought, but the outcome of that is anybody's guess. In any case, the Christian obligation is clear, and it may serve as an example to congressmen and others who may have to make a decision concerning the relief of the hungry and the prevention of famine.

It is estimated that no fewer than 50 million people live in parts of the country which have become arid in recent years. In Madras, in Bihar, in Bombay province, the Central Provinces and the United Provinces, where the main crop has traditionally been grain, the repeated failures of rain have reduced the country to a state of scorching aridity. This condition confronts statesmanship with massive problems affecting the future of India. Before they are solved Christians have the privilege of bearing their testimony through their sharing of what has been given them to the importance in God's sight of every human being.

About one in ten of the Arab refugees in Palestine is Christian, but the world Christian community has a duty to the nine as well as to the one. The condition of the half-million or more refugees in this area has not improved in the last three years, nor has their number diminished. Christian relief efforts are in progress inside and outside the refugee camps, but all that is being done is too little and unless it is quickly increased it will be too late. Again there are political reasons why Western nations should give relief, but the only reason Christians have a right to require is that which obtained long ago on the Jericho road, when a man who had been robbed and beaten by thieves needed a Good Samaritan.

The work to which the churches are committed in central Europe is administered by the World Council. All of Europe west of the iron curtain, and particularly Germany, Yugoslavia and Greece, is the stopping place of refugees from war on communism. Church World Service has brought 47,891 displaced persons to the United States and sponsored their settlement here. But there are others whose resettlement will be in Europe who need help, and especially the ministries of religion. New refugees continue to cross the borders and to need help, and the care of the orphaned, the aged and the ill must not be neglected. To these ministries we have set our hands, and they must be carried to completion, even though it takes the rest of this generation.

The appeal of One Great Hour of Sharing is an appeal whose rootage in the gospel every Christian will recognize. Who was the neighbor to the man who fell among thieves? The traveler who had compassion on him. And what is our plain duty, our high privilege? Go and do likewise.

Six Impossible Things Before Breakfast

EDITOR THE CHRISTIAN CENTURY:

SIR: Remember the White Queen in *Alice in Wonderland?* There was a gal! As a queen she had Cleopatra, Catherine the Great and Maria Theresa pushed off the map. She had everything—force, decision and authority. And she uttered some deathless words. I think of one of them nearly every time I read the newspaper. It is the boasting remark she made to Alice when Alice complained that one of the queen's tall stories was so tall that she couldn't believe it. To which the queen replied, "Nonsense! Take a big breath and you can believe anything. I frequently believe six impossible things before breakfast."

I have no doubt that she did. For, alas, she was not alone in being able to turn that difficult trick. In fact we seem to have a White Queen civilization, with the world full of people who can and do believe any number of impossible things before breakfast or before lunch or at any time, with or without the aid of a big breath. These impossible things are the illusions about ourselves and our world which are as hard for us to give up as it was for our ancestors to give up the illusion that the earth was flat or that the sun went around the earth. During the last war, a mother whose son was stationed in the Aleutian islands was asked where he was. "I don't know," she answered, "but I think he is in the illusions." That is where a lot of folks live, and here are six of the impossible things they believe:

1. "We can preserve peace by having an armament race." Many people believe that before breakfast. It takes a big breath, but they can manage it. Just get guns and bombs enough and no one will dare fight us. That is what the Original Cave Man said as he fondled a five-foot stone club. "This is the biggest. No one will dare attack me." (Those were his last words, for just then he was beaned from behind.) Arms never prevented a war, but hope springs eternal in the military mind.

2. The fallacy of the Firing Squad. This is the devil theory of history: just kill the devil and things will be O.K. So, many people shouted, "Hang the Kaiser," "Shoot Hitler." The Kaiser and Hitler have passed on. But many folks still believe that if enough people—the right people, of course—are stood up before a firing squad, all our troubles will be over.

3. "We can get a state so perfect that no one will have to be good." (That is a rough paraphrase of T. S. Eliot's sarcasm.) This is a beloved illusion. All the trouble is with outward conditions. Fix them up a bit and there will be no need for any bothersome inner discipline.

4. Modernity is a guarantee of superiority. That sounds silly, but many stout souls can gulp hard and believe it. All you need to do is look at the date. If it is 1950 or so, it is "the best." *From Here to Eternity* is a greater novel than *Moby Dick;* Ogden Nash is a greater poet than Milton.

5. The permanency of present things. This illusion is a popular before-breakfast diet. Hitler boasted that his Reich would last a thousand years; it did not last a thousand days after the timetable was announced. Yet many people believe that the colonial system will go on, and like little Joshuas they command the sun to stand still.

6. There must be another one. Oh, yes. We will see a lot of it in the coming presidential campaign. It is the illusion that social problems can be settled by incantation. No one would try to fix a leak in the radiator by marching around it seven times and shouting "Abracadabra," but we do it in politics all the time.

Now, let's go to breakfast!

SIMEON STYLITES.

Emerson's 'Dismission'

By Ferner Nuhn

WHEN NORA slammed the door of the Doll's House, in Ibsen's play, the sound of her leave-taking, we are told, echoed throughout the modern world. When the Rev. Ralph Waldo Emerson walked out of the Second Church of Boston in 1832 he did not slam the door. He closed it gently—or perhaps more accurately, it was gently closed after him. But his leave-taking has reverberated quite as far and wide as Nora's. It is echoing to this day.

How many bright young men and women over the next century were to follow Emerson out of the doors of the church? How many idealistic young men, halfway drawn to the ministry as a vocation, were to decide that if Emerson apparently could not abide it they could not either, and turn to science, law, engineering or some other secular profession? If one were to fix some specific turning point in American intellectual history, when the prestige of the church began to drop and the prestige of secular thought to rise, it could only be October 28, 1832, when the Proprietors of the Second Church of Boston (Unitarian) voted to accept the "request for dismission" of this seemingly innocuous 29-year-old New England clergyman (he was half ill at the time).

Yet this makes a very poor reading of Emerson's act in itself. It is worthy of a new evaluation.

I

Note, first, the timing of the celebrated affair. It came after two centuries of the relative dominance of the church and of religious thought in American culture. That dominance had been diminishing. But Emerson, in 1832, could and did take it for granted that most intellectual people understood and believed in the religious view of life. The scientific view of the natural world, on the other hand, was understood by few people in 1832 and its essential truth was denied by many. Emerson's act must be seen in this historical setting.

Next, Emerson was not shaken or troubled in his own faith. On the contrary, his faith was stronger and surer than ever. Emerson *had* gone through a struggle of doubt and faith five years before, such as most great believers experience at some time. This was in the winter of 1826-27, when he had gone south to St. Augustine, Florida, in search of health. There, in a lonely, Job-like ordeal, he had fought out the question of rationalism versus religious faith. A brilliant young French atheist, Achille Murat, happened to be in St. Augustine at the same time, to help point up the issue. Emerson rejected rationalism, but he also rejected the alternative of a hard, arbitrary Calvinism, such as his Aunt Mary Moody Emerson often urged upon him. He found his own particular grounds of faith at that time. The fear of physical illness left him, and deeper spiritual experiences followed.

Now, in the spring of 1832, his faith was exalted by the vision of the huge new natural universe that the Herschels and other scientists were revealing. The eternal God, the God of the Christian revelation, must also be the God of this vast physical universe, so much greater than men had conceived before. This was the immediate background of his letter to the Second Church of Boston near the end of May 1832, asking for a modification in the ordinance of the communion service.

II

In sending this letter Emerson was not looking for a convenient way out of the ministry, as some have supposed. True, he was not apt at certain pastoral duties. But he was a splendid and successful preacher and was on the whole content with his profession. Only certain literalistic interpretations of the Christian faith in relation to the whole range of truth irked him. He had been "eldered" on this subject by his clerical superiors. The Lord's Supper, treated as a mystical sacrament, had become for him a case in point.

Emerson asked for what he thought of as a minimum change in the ordinance: to "dispense with the elements" and make the service one of commemoration only. Surprising as it may seem, as J. E. Cabot has written, he supposed his church might agree to these terms. He was perhaps naive in such a hope, hardly aware into what deep water he was plunging. But he acted in good faith. When people were shocked at his proposal he was "not merely pained but disappointed." "Cold, cold," he wrote in his journal when the news of his letter had got around. He did not mean the pleasant June weather! He meant the social temperature. Cold looks, cold shoulders everywhere.

Even so, the outcome of the issue was by no means predetermined. The question agitated Boston all through the summer and into the fall, and the result might have gone either way.

Emerson's letter was referred to the proper church committee, which unanimously agreed that the church could not make any such change. On June 21 the pew owners, the governing body of the church, accepted the committee's decision and relayed it to Emerson.

Now Emerson had it back in his lap. He went to the New Hampshire mountains to think and pray. He also visited his Aunt Mary, but got no sympathy from that quarter. On July 15, after much soul-searching, he made his decision again. He did not want to stick at gnats. But this was not a gnat, but something considered "the most sacred of religious institutions." Since he could not so regard it, he could only reaffirm his unwillingness to perform it as if he did.

He saw now that he had a big job on his hands. He wanted to deal with it adequately in a final sermon. Meanwhile he was embarrassed by a severe diarrhoea, a visitation which disgusted his brother Charles. "When a man would be a reformer, he wants to be strong," wrote Charles. Waldo himself, however, accepted his physical troubles calmly. "The truth," he wrote, "is not injured though thousands of them that love it fall by the way."

Finally, early in September, he was ready with his full-dress sermon on "The Lord's Supper." It is an early example of the historical method in religious scholarship. Emerson traced the widely varied views of the church on the matter throughout its history. In its present form, he said, the rite tended to conceive of Jesus not only as divine but as a second and rival God. It was a literalistic misuse of Oriental symbolism. Jesus indicated its true spiritual meaning in saying that "the flesh profiteth nothing; the *words* that I speak are the spirit and the life." "A crowded house, a noble sermon," wrote Charles.

In closing, Emerson proposed again to resign his pastoral office, but was consoled, he said, by the hope "that no change can deprive me of the satisfaction of pursuing and exercising its highest function." In other words, Emerson did not consider himself "defrocked." Actually he supplied pulpits for some years after his resignation and preached occasionally for many years thereafter. Even more important, he here implied that true ministry is an inner calling, not an outward office.

Throughout the whole controversy Emerson's own conduct was mild and generous. He argued against no one personally. He refused to publish his Lord's Supper address because the publication might have been construed as trying to make proselytes to his view. On September 11 he wrote his formal letter asking for "dismission" from the pastoral charge. This language expressed the nuance of the case: he was not so much resigning as accepting a dismissal.

But now a "grass roots" movement developed to retain the minister on his own terms. Certain younger or bolder parishioners argued that the church Proprietors had the right to do this. Here, apparently, was the organizational issue at stake—how far an individual church might determine its own practices. Various meetings were called. Charles thought that three-fourths of the parishioners were really for keeping the minister. But they feared the more "influential men," who would have been alienated by the proposed change.

At last, on October 28, the matter came to a final vote. The Proprietors voted 34 to 25 not to keep Emerson on the terms of his proposal and 30 to 20 to accept his resignation. A change of only five or six votes in Emerson's favor would have reversed the result.

III

What would have happened had the decision gone the other way? Would Emerson have remained in the church? I see little reason to doubt that he would have felt obliged to stay if a clear majority had wanted him to. He was not an aggressive fighter. But he was also no quitter. I suspect that a semi-independent sort of church might have evolved under Emerson's leadership, similar in kind to the Riverside Church in New York under Harry Emerson Fosdick. It would have been an interesting experiment. Emerson would have lost some members but have gained many more. Margaret Fuller had already become one of his attenders. Imagine a church that might have drawn into its fold such spirits as Bronson Alcott and Henry Thoreau. Imagine the effect on modern religious thought of Emerson's prophetic mind, working within the general framework of the Christian tradition. (Yes, imagine it! his opponents no doubt would have said.) Emerson, being Emerson, would not have allowed the church to cramp his style, yet his very retention by the church would, I suspect, have given a different cast to his thought so far as religious organization is concerned.

For good and sufficient reasons the episode worked out the other way. History had a different program for the times and a different role for Emerson, one for which he was peculiarly fitted. The two previous centuries of church ascendancy had backed up a great headwater of religious knowledge and feeling among idealistic people. Emerson's exit from the church was like a breach in the dam of religious experience. Through this breach the sacred waters flowed out over the secular lowlands, into art, literature, science, philanthropy, education, social reform. These secular fields flowered in a remarkable way, just because of the spiritual life made available to them. Emerson was the center and high priest of this fruitful movement, equally cherishing in his heart both parts of it, the religious and the secular, the divine and the natural. "Thank God," Theodore Parker once said, "for three good things, the sun, the moon, and Ralph Waldo Emerson."

Over the long run the total cultural effect would probably have been the same had Emerson left or stayed in the church. The main point was the integrity of Emerson. He was morally victorious. He did not say the last or deepest word on Christian truth. But in the time and place no one else acted with so much truth, courage and Christlikeness. That is why he won out, both outside the church and in. A few years later the most alert of American churchmen were primed to listen to the dismissed thinker in his Harvard Divinity School address. His main ideas were soon making their way everywhere, and nowhere more than in intelligent church circles: the importance of ethics in religion, the certainty of cause and effect in both the natural and spiritual worlds, the worth of personality, and the oneness of God. Even the communion service was altered in many churches in the direction of Emerson's views.

Now, 120 years after Emerson's "dismission," the shoe is on the other foot. The dominant intellectual modes of the day are not religious or ecclesiastical, but scientific and political. A thinker might take it for granted, in the middle of the 20th century, that most alert minds would understand him if he used the language of empiricist thought and of political organization and action. He could not assume that many would know what he meant if he used the language of spiritual experience and religious fellowship and movement.

The prestige of churches is perhaps on the rise. The prestige of science, as the redeemer of all evils and the fulfiller of all dreams, has perhaps passed its peak. But the swollen waters now are in the secular world, the world of technical "know-how." The short factor is not "know-how" but "know-what." This is a condition far from the balance of Emerson's thought. In his poem "Blight," Emerson decried just this modern supremacy of technology: "Our eyes are armed, but we are strangers to the stars . . . the injured elements say 'Not in us . . . '" An act today of the quality and courage of Emerson's in 1832 would face quite other orthodoxies than he did and move in quite a different ideological direction, to be true to the same values and accomplish equally fruitful results.

Recapturing the Lost Radiance

By Samuel M. Shoemaker

IT IS EXACTLY thirty years since L. P. Jacks, then principal of Manchester College, Oxford, wrote a lecture that was rather famous in its day. It was called "The Lost Radiance of the Christian Religion." It became known as much for its name, I think, as for its content, for in that title Dr. Jacks had put his finger on two things that were bound to call forth a response—man's eternal quest for happiness (and its outward mark of cheerfulness), and his almost equally eternal quarrel with religion for being gloomy and wearing a long face. Many of us in that day grasped the essay and devoured it. It seemed to offer us something for which we were seeking.

Dr. Jacks said that "Christianity is the most encouraging, the most joyous, the least repressive and the least forbidding of all the religions of mankind." He allowed that it has its "arduous phases," but declared that "the end of it all is a resurrection and not a burial, a festival and not a funeral." He said we are tempted to think of Christianity as a religion of the old which must be adapted to the minds of the young, but added, "I think we should be nearer the truth if we were to regard it as originally a religion of the young which had lost some of its savor by being adapted to the minds of the old." He complained that the "modern version of it has lost the note of encouragement, and acquired again that very note of repression which has no place in the good news of Jesus Christ."

What Is Christian Radiance?

Speaking of what constitutes the radiance of the Christian religion, he said that it "is a subtle and elusive thing which no definition can capture and no eloquence describe." He said you might find it, or fail to find it, in simple religion or in complex religion. It has a kind of affinity with beauty, but this is a beauty which may be present in the depths of pain or sorrow. He called it again "an essential and all-pervading energy," but spoke of what "the church and chapel atmosphere has done to us." He believed that this joy "belongs to the substance and structure of [man's] nature" and "needs only to be liberated there." He expanded upon what would happen to man if he would do away with a religion whose keynote is domination, whose method is repression. He deplored our concentration on government, and looked for great results, almost perfect results, from education and "the 'development' of this wonderful [*sic!*] being." If the churches caught the idea that man's primary need was for "light" (by which he meant apparently the light which comes from education), they would become "the foremost teacher of mankind" and "the lost radiance of the Christian religion will return," the acquisition of light having overcome and supplanted the struggle for power.

It was rather a shocking experience to reread this essay and find it so obviously a corollary to the shallow optimism of the opening years of this century—optimism which not only failed to see the real issues and foresee the impending tragedy of our time, but by its want of realism may have actually encouraged that tragedy. Two world wars, the rise of nazism and communism, the realists in literature, the Kierkegaards, Barths and Niebuhrs in theology, have knocked this kind of sky-blue optimism into irrelevant oblivion.

Is Youth Cheerful?

The shallowness nowhere struck me more forcibly than in the assumption that the outlook of youth is cheerful. Youth seems by nature spirited and energetic, but in our day at least it is far too confused and insecure to be more than courageous, which is not by any means the same thing as being cheerful. It is a hard time in which to ask cheerfulness of our young people. The likelihood, even the possibility, of "peace in our time" being so remote, and any absolute values to tie to having been systematically extracted from life by the virtually dogmatic secularism which is the accepted world view of so many of our colleges, there is little reason to be cheerful. I know some young men and women who are very cheerful, and who see life more steadily and whole, I believe, than did Dr. Jacks when he wrote his essay. They are all of them in touch with the Christian religion in various degrees, and wear some of the radiance of its faith in their faces, marking them off rather sharply sometimes from their fellows. But the great majority of youth today is far from being cheerful.

Yet the basic assumption of Dr. Jacks' essay was true. Authentic Christian faith, whether free or authoritarian, prophetic or institutional, Catholic or evangelical, has always had a radiance. You may miss it in notable religious leaders and find it in farmers or housemaids; it is no respecter of persons. You can look for it in vain in large groups of good and instructed people within our churches and find it in a missionary or a monk. We know it instantly when we see it, and love the person for having it. When we are in the presence of such a person, we do not so much envy it as partake momentarily of it. The real possessors of Christian radiance, like the possessors of Christian saintliness, are not persons who have sought it directly, but rather have come upon it as a by-product of seeking Christ. They cultivate, not the radiance which is the outward shining, but the inner light itself, which may be born of much suffering that has been transfigured by great discovery.

Radiance Cannot be Simulated

Among great Christians you may find it, or not find it. I felt very little of it when I saw Schweitzer and Kagawa, though their compassion is inescapable; I have always felt a great measure of it in Frank Laubach and the late Dr. Rufus Jones. Yet you get flashes and glimpses of real radiance in many quite unknown folk from whom there pours a kind of glad emanation of power and love. Bishop Lloyd told me of an old colored woman he used to visit in Harlem who had it conspicuously. All of us know men

and women who have something of it, at times or with relative constancy. It is never so far absent as in those who cultivate the forced amiability and manufactured smile that we have come to associate with certain kinds of modern religion of the cultist variety.

What is "the radiance of the Christian religion"? We know it when we see it: but what is its anatomy?

There is a zest for life which may closely approximate it. Gamaliel Bradford wrote that D. L. Moody might have said of himself what Frances Willard said, "The chief wonder of my life is that I dare to have so good a time, both physically, mentally and religiously." Von Hügel insists that this zest must be part of the foundation of the soul's health and happiness, but warns that it must contain "as little as possible of excitement." Achievement in the spiritual realm has a very sweet taste, but it has its dangers. George Whitefield once said of his work, "This spiritual hunting is delightful sport." Bryan Green could echo that, I am quite sure; and so could many of us far lesser lights. The danger is, of course, that much of this may be due in some persons to glands rather than to grace. None should disparage healthy glands, least of all those who are blessed with them. But they can sometimes throw out a sheer enjoyment of the experience of being alive that is first cousin to Christian radiance, and might be identical with it, but also may not be, and so has to be watched a little for the earthiness that is in it, even if one insists that some earthiness is a good thing.

Simplicity and Cheerfulness

Radiant people are usually simple people. This does not mean that they do not have or exercise good intellectual faculties. It does not mean that they may not have faced complicated problems. It does mean that a certain kind of wholeheartedness and single-mindedness has made their lives to be all of one piece, in their total outlook and effect. It is hard to divorce the right use of the intellect from pride of the mind. And often what people conceive to be the complexity of their situation is only the reflection of their inability to meet it simply, that is to say, the reflection of their own inner complexity. The kind of thing out of which Christian radiance springs is more conscious of the answers in life than it is of the problems. Perhaps this is the source of the element of simplicity in the radiance of these Christians.

Cheerfulness is certainly connected with Christian radiance. We all try to discover humor in some of the sayings of our Lord; I think he must sometimes have made people smile, though I wonder if he ever made them laugh. Rufus Moseley, a southern newspaperman conspicuously endowed with Christian cheerfulness, was once asked by a solemn questioner whether he thought Jesus ever laughed. "I don't know," Rufus answered, "but he's fixed me up so I can." Perhaps it does not take a sense of humor to make a saint, but I doubt if there is such a thing as a saint who is not cheerful. The curious "encircling gloom" that seems to have clung to John Henry Newman (and which Von Hügel attributed to his previous Calvinistic influences) would prevent him perhaps from ever being thought of quite as a saint. Cheerfulness, mild merriment, pervading the life of the saint will bring him closer to the common run and commend his faith to others.

Another ingredient of radiance is certainly enthusiasm. I suppose that when an artist is "lost" in his painting or sculpture he is intent and serious; it is when he speaks about his art that his being lights up and he glows with fervor. One of the men I have known who most completely measured up to the norm of saintliness was the Indian Christian, Sadhu Sundar Singh. I knew him fairly well; he was with me the day of my ordination, and it was like having some of the New Testament let down for the occasion. He was of infinite serenity and imperturbable calm, as if he lived every moment in the presence of Christ and in eternity. But his enthusiasm for Christ would now and then break out in the spirited word and an unearthly kind of smile that surrounded him with a remarkable aura. Such a man has renounced the things of lesser worth in order to have the one thing of infinite worth; and one of his rewards is what the Sadhu was always calling "peace and happiness."

Compassion and Surrender

Another element of radiance is a compassion for people. We rightly suspect any religion of whatever depth or intensity that does not feel the weight of the sorrow of the world as that lies heavily upon the souls and bodies of individual persons. Any pretense at radiance which we know to be selfish at heart we repudiate as hypocrisy. We have all seen great and hard-working servants of mankind who did not possess Christian radiance, though they may have been Christians. But I think we never saw anyone with genuine radiance who was not in some way a bearer of the burdens of the world. Too great comfort with the comforts of this world makes one's radiance dubious, and there is some continuous denial in the life of those who deeply care for people.

And deepest of all, one must mention the element of complete surrender of the soul to God in faith. Most of us surrender partially or temporarily. Those who do it finally and permanently, letting surrender become the basic set of the will Godward, are more aware of their lapses than the rest of us, but even these lapses are spurs to deeper and more lasting surrender. No one, I should think, could hope to find in himself such satisfactions as would result in outward radiance—certainly not if it were to be Christian radiance. He must constantly be looking to another for his joy. Lovers wear a look that is not so very far from radiance at times. How you look when you are thinking that you are strangely and undeservedly blessed by the love of one adorable creature is not wholly unlike the way you look when you really love Christ, or are worshiping him. There is a Jewish school teacher who travels an hour and a half to make his early communion in our chapel on Sundays, and the smile with which he kneels at the rail to meet his Lord is like a lover's smile. There seems to be a kind of surprised thankfulness about the person of a Christian who is radiant.

One would like to take time to develop the element of humility, of standing aside, as it were, that Christ's personality might come to take the place of ours in the impression we make upon people. But space forbids.

But something must be said about the importance of this matter of Christian radiance in the present world situation. I think we have all remarked the curiously uni-

form lack of humor in the totalitarian-minded. A decade ago one was very conscious of the inability of Germans and Japanese to laugh, especially at themselves. That inability is conspicuous in the Russians, or rather in the Communists. It would be interesting to make a study of the Germans, Japanese and Russians to see whether this want of humor may have helped make them susceptible to dictatorships. The freedom with which Roman Catholics hurl the word "bigot" at anyone who disagrees with them is, I fear, of one piece with all this. The first place where I began to have misgivings about Dr. Buchman was when his face would cloud over and become intensely serious when anyone criticized him or the Oxford Group. One might work out quite a connection between true liberalism and laughter. So, while it would seem especially inappropriate to cultivate radiance for propaganda purposes, I think we may as well be aware that the lost radiance of the Christian religion, if regained, might go before us as a forerunner in winning our way into the heart—the very empty heart—of our world.

Can we ourselves recapture (if indeed we ever had it), and pass on to our own and other people, the priceless gift of Christian radiance? None of the elements mentioned is wholly beyond any of us. Some real zest for life we can all feel if we are in league with the purposes of God. We can be simple, or much simpler than we are. We certainly can be more cheerful than we are. We all felt an enthusiasm about Christ and his church when we came into the church or the ministry, and some of it continues, waiting to have its flames fanned by a fresh breath of the Spirit. And we can all give ourselves more completely to the care and compassion for people which is so urgent upon us at all times.

Yet one cannot pick up these particles which seem inherent in Christian radiance and throw them together in a merely synthetic fashion. What will give the organic thrust which might of itself create them? How might we come by Christian radiance? Certainly not, as has been said, by seeking it for itself. But surely we might find it, and then help others to find it, if we did what we often tell others to do, that is, yielded ourselves to Jesus in deep contrition for our sins and our failures, accepted really from him the forgiveness which by our very office we must often dispense to others, set right every wrong human relation we have, laid our lives open to him to be his channel and agent, prayed and expected to be used by him to carry his living power into the lives of others (through such things as healing and reconciliation and conversion), and set about to create between ourselves and among our people and among those outside the church, those little companies of the Spirit which seem always to have grown up when God was seeking to come again in power into his church. Where I see people do these things, and particularly young people, I see the return of the lost radiance.

The Spirit, when he is truly come, always brings power, the sense of being in touch with God and of being used by him. That begets thankfulness and joy. And the radiance is just the outward shining of this inward thing.

Broad Is the Way

THE trip hammers reverberate between tall buildings,
And the hot breath of blast furnaces
Blackens the face of skyscrapers,
But the noise is necessary,
The heat is a *sine qua non*.
Parts, parts, parts.
Wing after wing, wheel after wheel,
Gun after gun and the sheet metal for tanks.
All these are burnt offerings to the god,
The god who is now on his way.
Down below in the street the little people,
The men with taxed faces,
Faces flat and rubbed as an old silver dollar,
The men with tightened belts,
The tied-together men,
Roped together round the waist by an old hemp rope,
Tied like slaves—
The men, the women and children
Waving limp arms with unexcited faces:
The god is now on his way.
First a motorcycle escort
Of steel-helmeted delusions,
And the screeching sirens of propaganda.
The god is on his way.
Above the flags and the bunting
Draped from building to building
Stand staring from the windows
The political candidates
And their grooms, the committee chairmen,
Who hurl their ticker-tape invective
Like crossed swords over the street below.
The god is on his way.
Now the motorcade and then the final chariot.
Under the coral canopy of an atomic explosion
The great god in the gaudy chariot,
His Satanic Majesty, the great god Security.
But lo, the chariot is empty;
Behind the proud chauffeur sits no one,
No one at all.
The police whistles shrill ever louder,
The ticker tape blizzards into the street,
But the little people lining the sidewalks
Drop their limp hands, and their flat faces turn inward.
They shuffle away in a line,
The tied-together men, the silent men,
And the women and children with inside faces.
They drop from the street into an underpass,
And through a couple of air raid shelters
They wander away.
Next day the ragpickers, the historians,
Take over the streets—the cleanup squad.
They bundle the mashed paper into old bags, and murmur:
"This was no god at all," or "This was the wrong god."

EDITH LOVEJOY PIERCE.

MARCH SURVEY OF BOOKS

A Fresh Approach

PRIMITIVE GOSPEL SOURCES. *By B. P. W. Stather Hunt. Philosophical Library, $6.00.*

THIS important book by an English scholar, an honorary canon of Norwich cathedral, marks a new approach to the problem of the origin of the Gospels. While accepting the main results of Synoptic criticism, the author maintains that behind the other documents out of which the Gospels were compiled there was one which must be regarded as fundamental.

The task of the primitive church was to convince the Jews that Jesus was the Messiah, and this could only be done by proving that he had fulfilled the prophecies. Passages of Scripture were therefore collected in a book of Testimonies which must have been the very earliest of all Christian writings. It was in the hands of all Christian teachers and their preaching was based on it. They showed that each of these predictions had found its fulfillment in something that Jesus had done or spoken, and in this way many illustrative anecdotes were brought together and were finally embodied in the Gospels. They were now arranged in a loose framework of history, but the purpose of the writers was not historical. They set themselves to prove, on the ground of the Testimonies, that Jesus was indeed the Messiah.

The author is faced by the obvious difficulty that nothing is told us of this primitive textbook, but he finds evidence for it in many significant facts in the Gospels and in the New Testament generally. He shows for instance that the same passages of Scripture are quoted repeatedly, and in language that differs from that of any known version.

A full half of the book is devoted to the patristic evidence. It is shown that, right on from the beginning of the 2nd century, collections of Testimonies were a regular feature in Christian apologetic. These are all of the same pattern and must have had a common ancestry in a work that had come down from the primitive age.

It must be admitted that the author has made out a strong case for the existence in New Testament times of some kind of digest of the messianic prophecies. If we believe in that lost record of Jesus' sayings which is designated as Q, we can also believe, on evidence hardly less convincing, in a lost book of Testimonies. It may be granted too that this work played a considerable part in the formation of the Gospels. The evangelists, and the oral teachers before them, would naturally lay stress on those actions of Jesus which seemed to fulfill the predictions. Their account of the facts would be modified in some degree by the Testimonies.

We cannot but feel, however, that the author has made too much of this factor in the making of the Gospels. When all is said, they are concerned with the actual Jesus, not with the mysterious figure of prophecy. Their purpose is to make us certain of the facts so that we may draw our own inferences. If they were written only to prove that the life of Jesus was strictly in line with the Testimonies, it may fairly be argued that they have failed in their object. They make us feel almost at every point that Jesus was entirely different from the Messiah foretold by the prophets. He had formed a new conception of the Messiah and put it in place of the ancient one. It may be added that the messianic interest is secondary in the Gospels to that of the Kingdom of God. They tell us what Jesus taught about the Kingdom and how he sought to realize it, and on this aspect of his work the Testimonies had little light to throw.

It seems to us therefore that Canon Hunt's argument is one-sided; but we have to thank him for a remarkable book, full of learning and suggestion and acute observation. A brief notice like this can do nothing more than draw attenton to it. One might think that the subject of Gospel origins had been almost exhausted after all the minute criticism of recent years, but in this book a fresh line of investigation has been opened. What it may lead to we cannot tell, but no serious student of the Gospels can afford to ignore it.

E. F. SCOTT.

The Essence of a Great Man

BY THE WAY. *By Francis J. McConnell. Abingdon-Cokesbury, $3.50.*

BISHOP McCONNELL has been for so long an arresting figure in American church life that there has been widespread hope that some day he might be persuaded to write his autobiography. Three years ago The Christian Century tried to give him a nudge in that direction when it induced him to write a number of articles which might be used as a first sketch for such a book. Now he has reworked these and expanded them into this 269-page book. Those who want an intimate look at one of the towering personalities in the churchmanship of our times will not be disappointed. This is more than an autobiography; it is the very essence of McConnell.

By that I mean that here the bishop drops all guards and gives a disarming revelation of the way in which he looks at life, the perceptive eye with which he sees his contemporaries. His judgments are not often severe, but they are never sentimental. Nobody has been pulling any wool over his eyes, from the days when as a boy he was sizing up the most vocal "sanctificationists" in his father's congregations down to the days when he was dealing with steel manufacturers who thought the 12-hour day and the 24-hour shift part of the moral order of the universe. He has never shown any great enthusiasm for the scriptural injunction about putting up with fools, nor any propensity to accept ecclesiastical stuffed shirts at their own valuation.

Over the years a legend has grown that the bishop is a cold fish, not to be lightly approached. He knows it; he quotes a delegate who wasn't voting for him in the Methodist General Conference at which he was elected bishop as saying that "if a mosquito should bite him and draw blood, the mosquito would die of chill." To be sure, he is not much of a mixer, and no back-slapper at all. But this impression of frigidity is wildly wide of the truth, as his book shows. The warmth of his personality comes through on almost every page, as well as the ceaseless humor which lightens the operations of his never idle mind.

His grandfather, he tells us, "always had family prayers. The prayers ran somewhat to set expressions, but they had in them nothing of cant, and they were intelligible even to a small boy, though there were one or two petitions that puzzled me a little. Grandfather used to pray: 'Help us to work while it is day, for the night cometh when no man can work.' I wasn't precocious enough to ponder over this for long, but I did not look on night as an evil because it stopped work."

That is the tone which carries right through. Even when he is dealing with the most sacred of his church's totems, his readiness to prick the bubble persists: "I suppose John Wesley preached to more hearers than anyone else ever did, but the recorded figure of sermons for Wesley is suspiciously high—over forty thousand. That would be a thousand a year for forty years. Quite likely the Methodists of Wesley's day, like those of every day since, were a bit overgenerous in any statistics having to do with their own denomination."

The bishop devotes little attention to the development of his own thought or to the nature of the issues in various contests in which he was involved. Perhaps too little. But he evidently didn't conceive this as that kind of book. All he had in view when he began to write was to let his mind run back across his years as a boy on the Western Reserve, in college and seminary, in the pastorate, as a college president, a bishop, president of the Federal Council of Churches, member of international commissions and conferences, as a participant in national and international events of importance, and to recall the human side of his experiences. *By the Way* he calls the book which has resulted, and it is a good title—offhand, not too chronological and not too detailed reminiscence. It would, I'm sure, make fine reading aloud.

There are a few spots where the bishop's book would have profited from more careful proofreading. The recently deceased King of England, who made such a favorable impression on him in 1932, was not then the Duke of Kent but of York. It was his younger brother, killed during the war in an airplane crash, who was Duke of

Kent. And Bishop Bashford (p. 238) couldn't have called on Theodore Roosevelt at the White House and urged him to appoint former President Harrison ambassador to China after Bashford smuggled the Twenty-One Demands back to this country, for by that time Woodrow Wilson was president and Benjamin Harrison 14 years dead. But slips such as these simply testify to the informal nature of these recollections.

One of the best things in the book—and I hope I am making plain how good a book I think it is—is the photograph in the front. The photographer is not identified, but he has caught more of the real McConnell than a camera generally manages to transfix. There's a hint of mocking amusement in the left eye, a shadow of a twist at the corners of the mouth, which make one almost expect at the next moment to hear that rather high-pitched, slightly edged voice saying, "Oh, come off it. What is there to get so excited about? Let's look at the facts!" And that has been the quality of his life and leadership—cool, collected, realistic, never thrown off balance by the alarums amid which he has lived, holding the scales even and helped by his saving humor to see events and problems in their true proportions as well as to accomplish an impressive amount with a minimum of fuss and an entire lack of self-advertisement.

PAUL HUTCHINSON.

Communism and Us

THE ANATOMY OF COMMUNISM. *By Andrew M. Scott. Philosophical Library, $3.00.*

COMMUNISM AND CHRIST. *By Charles W. Lowry. Morehouse-Gorham, $2.50.*

COMMUNISM has not, I think, been subjected to any more searching analysis than that which is found in these two books; nor has the contrast between its pretensions and its practice been more ruthlessly revealed, or the reasons more clearly and convincingly stated why it is the implacable foe of every free society and every Christian or even quasi-Christian civilization. The proposition that you cannot come to terms with communism by the usual methods of compromise and agreement among nations is demonstrated with a finality approximating that of Euclid's proof that the square of the hypotenuse is equal to the sum of the squares on the other two sides of a right triangle.

Both books are, in tone, more analytical than denunciatory. Scott's book is entirely so. He has fulfilled his mission when he has shown exactly what communism is, has stripped off the last shred of its disguise, and has let the reader see that it is "evil masquerading as good." Lowry goes farther. His critique of communism includes the recognition of it as a religion with a band of fanatically devoted followers and as the most formidable pagan enemy Christianity ever confronted; and that leads on to a consideration of the strategy with which Christianity should oppose it and the central truth which gives Christianity power to overcome it.

From either book one may get an almost diagrammatically simple and, I believe, substantially true account of the natural history of the communist movement as it developed from the initial impulse of Karl Marx, through the elaborate theorizing of Lenin, to the working system created and ruled by Stalin. Scott presents this history largely in topically arranged extracts from the writings of these three men, with illuminating annotations. In Lowry's book this historical analysis is covered in the first chapter, the 38 pages of which contain more solid and ordered information on this subject than I would know where to find elsewhere in an equal space. Even in this chapter he is working toward the identification of communism as a religion, and it culminates in a tabular exhibit of twelve points at which communism may be compared and contrasted with Christianity.

An understanding of the socialist-communist movement must begin by recognizing that all was not well in the social and economic order at the beginning of the 19th century (or ever, for that matter), and that every protest against existing injustices was energized by a humanitarian motive which had both a religious and a secular rootage. It is probably true that Marx and Engels got their initial drive from this humanitarian impulse. They leaped to the conclusion that social justice required the abolition of private property. That presupposition has been common to all utopians, including Sir Thomas More. Marx's stress was upon the common ownership of the "means of production" and the elimination of the "profit motive." His study of Hegel yielded the "dialectic" as both a framework of thought and a pattern of history. Everything tends to produce its opposite, and the interplay of the two produces a new something. This is "thesis, antithesis and synthesis." The bourgeois class of owners and managers (thesis) generates a proletarian class of oppressed hirelings (antithesis), and from the consequent ferment and revolt arises the "dictatorship of the proletariat" (synthesis). To the Hegelian dialectic Marx added the materialistic metaphysics which he adopted from Feuerbach. This necessitated defining man wholly in terms of his material wants (thereby destroying any real reason for humanitarian concern, but Marx did not notice that) and interpreting history as only the play of economic forces.

Marx predicted that in the industrialized countries (Germany, England and the United States) the oppressed proletariat would develop class-consciousness and a "class will" and would then rise and seize the means of production. With incredible naiveté he assumed that this "class will" (this was one of his favorite concepts) would operate everything quite directly and automatically. No agents or agencies would be needed, for the "class"—that is, everybody, after the bourgeoisie had been eliminated—would do everything. Everybody was to be perfectly free. To use his own illustration, a "worker" could go fishing in the morning, go hunting in the afternoon, and read books in the evening, if he wished; yet somehow there would be perfect coordination of the workers' efforts, and just the right amounts of all commodities would be produced and distributed to all who needed them. The state would "wither away" because there would be nothing for it to do.

Obviously this wouldn't work. Lenin saw, as Marx at last began to suspect, the need of a "party" which would be the operating and directing force both in and after the revolution. The party would of course be a minority, but its superior knowledge and discipline would give it the right and the power to control. Lenin, an ingenious theorizer, never had the responsibility of actually managing the affairs of a socialistic nation over a period of years and carrying on a program for communizing the world. When Stalin assumed that responsibility, he found that the party, considered as a whole, was as unwieldy a mass as the total proletariat. Concentration of authority was needed. Following Dr. Lowry's picture of communism as a religion, we can say that the proletariat is the laity in communism's universal church; the party is the "teaching church"; Lenin is the messiah; Stalin is the pope.

Morality, in the ordinary sense of the term, has long since disappeared from the communist ideology. Whatever is good for the party is good for the proletariat; whatever the supreme dictator says is good for them *is* good for them; and whatever he says is good for them is "right." Since truth and right can never be in conflict, any statement the belief of which would be beneficial to the people, the party and the leader is "true." It is difficult for intelligent discourse to be maintained between those who have adopted these definitions and those who have not.

The concept of "capitalist imperialism" as rousing revolt in the nonindustrialized nations was Lenin's invention to explain the fact that the communist revolution broke out in Russia, and not by the spontaneous rising of the proletariat in the industrialized nations as Marx said it would. As a matter of history, there was no "mighty proletarian revolution" in Russia in 1917. The whole affair had much more the character of a coup d'état.

In our present quasi-diplomatic dealings with communist powers—e.g., in Korea, and in the U.N.—it is important to remember that communism can never under any circumstances see itself as an "aggressor." By definition, it cannot be. It is doing what its own high command considers advantageous for itself and therefore for the workers of the world, and that cannot be aggression, no matter how much it may look like it. On the other hand, a capitalist or "bourgeois" nation is always an aggressor *ipso facto*, whatever it does or does not do. Its very existence is aggression. If attacked in cold blood by a communist power, the attacked is still the aggressor because it is

capitalistic and therefore imperialistic. Diplomatic interchanges are difficult and inconclusive with people with whom it is axiomatic that every noncommunist nation is an aggressor by its very nature.

I am not doing full justice to Dr. Lowry's book by concentrating so exclusively upon what both he and Mr. Scott say about communism. With Lowry, this is only preliminary to a program of resistance to it as a religion by giving effect to the opposite qualities of Christianity. Dr. Lowry is an Episcopal rector (All Saints' Church, Chevy Chase, Md.) and his book is designated as "the 1952 Bishop of New York book" and carries a foreword by Bishop Donegan, in whose cathedral much of its material was delivered in the form of sermons during the summer of 1951. An essential part of his argument is that America is now confronted with a great responsibility and a great opportunity for the advancement of Christianity, democracy, and the material as well as spiritual betterment of mankind. The focal point of the Christian message which we must deliver and demonstrate to the world is that God is Love. "The opportunity of our great country is . . . to use our vast resources and inspiring inheritance under God to usher the whole earth into a period of abundance, freedom and brotherhood. It is to be a strategic agent in continuing God's re-creative work in Christ. It is to extend and ever more to consolidate in the affairs of men the Christian Revolution." Part of what the author clearly has in mind is a vastly extended utilization of American resources to give to the whole world that better standard of living which communism promises but never delivers, and to do it with a truly Christian motive. What he offers is—and I do not say this disparagingly—a theology for the Point Four program. W. E. GARRISON.

Wasted Genius

HE WEARS ORCHIDS. *By Elizabeth Meredith Lee. Friendship Press, $2.50.*

ELIZABETH MEREDITH LEE is one of that small number of contemporary Christian missionary leaders who merit being called missionary statesmen. Her interests and sympathies cover the globe; her particular area of competence is Latin America. She is fully capable of, and should set her talents to, writing a definitive volume on Protestantism in Latin America which would be at one and the same time factual and readable. It is therefore somewhat disappointing to find that she has spent so much time on a volume of only passing interest.

He Wears Orchids is a series of biographical sketches of South Americans, most of whom have come to Protestantism from a Roman Catholic background. One of the most interesting is that of Gonzalo Baez-Camargo, a third-generation Mexican Evangelical who is The Christian Century's correspondent in Mexico. But all these sketches make good reading; they constitute the type of thing the Missionary Education Movement mistakenly thinks American Protestant church members need to keep them interested in and giving to missions. This policy has resulted in a long series of success-story publications which have failed to give American Protestants any proper and balanced understanding of the challenges, victories, defeats, problems, opportunities, heart-warming experiences and heartaches that go to make up the life and work of the missionaries we send to other lands. Miss Lee's present volume will charm housewives at many an afternoon circle meeting. It will not be read by many others.

Why should the Missionary Education Movement have wasted the valuable time of this missionary genius on such a lightweight publication when in a little added time Miss Lee could have produced a book on Latin American missions that would have informed and waked up not only a few missionary society matrons but every Protestant into whose hands it happened to fall? GARLAND EVANS HOPKINS.

Common Ground

WORLD RELIGIONS AND THE HOPE FOR PEACE. *By David Rhys Williams. Beacon Press, $2.75.*

IT HAS long been the conviction of the reviewer, and no doubt of many who have had occasion to read widely in the literature of religions, that there is a firm basis in most of the world's religions for a hatred of war and the desire for and hope of peace. Some years ago I even published an article on "The World's Religions and War" and found that several of them are definitely pacifist in outlook. But it remained for the author of this book to bring together in a single volume the thought of the greatest of the world's founders and leaders of religion concerning the hope for peace. He has done this in exceedingly readable fashion. I suspect that the various chapters were prepared as lectures or speeches. They are very informal, practical, nontechnical discussions which any intelligent layman could read with interest and great profit.

It would be a mistake to think of this book as a history of religion or an attempt to expound the whole gospel of any one religion. Rather it presents in graphic fashion those ideas and ideals of the various religions that, if attended to and practiced, would lead toward a world of peace. This is a real service.

The author undoubtedly oversimplifies the message of some of them. He seems to read more into some of the teachings than is legitimately to be found there. He is guilty of overstatement at times, as for example in his portrayal of the influence of Zoroastrianism on Judaism and Christianity. Certainly careful scholarship would not support all his claims at this point. He probably overstates the differences between philosophic Taoism and what is called religious Taoism when he says: "If you want to get a rough idea of what it [religious Taoism] is like, imagine some American Hitler or Huey Long arising in the future, taking the dignified figure of Ralph Waldo Emerson and draping it with half a dozen rattlesnakes and worshiping him as God Almighty . . ." This is graphic; it is interesting and may serve to convey an idea of the worst in popular Taoism; but there is much more to religious Taoism than that, as indeed the author states in another paragraph.

The figures he treats are Akhnaton, Mo Ti, Confucius, Laotse, Krishna, the Buddha, Asoka, Zoroaster, the Hebrew prophets, Socrates, Jesus, Marcus Aurelius, Mohammed, Francis of Assisi, Baha'u'llah, Mary Baker Eddy, Karl Marx and Gandhi—quite a galaxy. If there is not as sharp a discriminating judgment in considering them as might be desired, the book is nevertheless an impressive testimony to the fact that the great religious leaders of the ages have been on the side of peace, and that there is a basis in all the religions of the world for a drive for peace, which, if seriously undertaken, might lead us out of the terrible confusion and danger in which we find ourselves at present. The religions of the world are solidly for peace when rightly interpreted. I think the author could have made an even stronger case for the interest in peace expressed by a number of the leaders.

What a fine thing it would be if classes in churches all over the country were to make this book their text for a study of the world's hope for peace during the months to come. CHARLES S. BRADEN.

Old Testament

A FOREWORD TO THE OLD TESTAMENT; AN ESSAY OF ELEMENTARY INTRODUCTION. *By H. St. J. Hart. Oxford University Press, $2.75.*

A "FOREWORD," but not an introduction in the accepted sense, for the author lays down the principle at the outset that a beginner's book ought not to be merely a digest of "the existing state of scholarship." He gives us rather an approach to the Old Testament, a treatment of larger questions which inevitably confront the inquiring reader—a snatch of geography and climate, a hurried run through the history, some appraisal of prophets, priests and "scribes and sages," and then a couple of chapters about the assembling of the Old Testament books.

The book manifests an attractive mood of freshness and freedom. One of its emphases is that the best introduction to the Old Testament is a reading of the Old Testament itself—an obvious truism, but commonly neglected in our absorption with books *about* the Bible.

The Postscript is a notable passage of literary beauty and exegetical insight: "I will join myself for a little while to the sons and daughters of Jerusalem. . . . I will weep for Rachel weeping for her children. . . . My heart shall beat with

the sad heart of Ruth, when sick for home she stands in tears amid the alien corn. . . . Then when the fascinations of novelty have ceased I will attempt exactness and read the commentators. They have much of great interest to tell."

Another feature, all too uncommon in "introductions," is the author's embellishment of his pages with rich citations from Greek and Latin writers. It is refreshing also, in an age of turgid theological excess, to find Hart saying that the religion of Israel prior to the time of the writing prophets was scarcely to be distinguished from the paganisms of Israel's neighbors—refreshing, even if one does not believe it! For in stressing the obvious features of those centuries, he has missed the significant uniqueness which was but awaiting the fullness of time to become explicit.

Perhaps it is some similar bent of mind that explains another feature, or perhaps it is Hart's classical proficiency, which then has deterred him from immersion in the long history of the Orient. The book is notably lacking in a grasp of the great cultures which were the matrix of Israel's national life. One need not detail the eloquent silences; it suffices to comment that while scribes and sages were of related activity, they were by no means identical. The whole treatment of this aspect of Israel's intellectual life is misdirected for lack of a realization of the course of Oriental "wisdom" which through nearly three millennia gathered up in itself the scholarship of the ancient world.

It is a good book. With a little more of essential qualities it could be better.

WILLIAM A. IRWIN.

Banner of Revolt?

CHRISTIAN SCIENCE CLASS INSTRUCTION. *By Arthur Corey. Third revised edition. Farallon Press, Los Gatos, Calif., $5.50.*

THIS is of course not a new book. It was first published in 1945. The fact that it is now in its fourteenth printing and third revised edition is an indication that it has been well received, despite the fact that it is under the official ban of the directors of the Mother Church of Christ Scientist. Indeed it is probably the most seriously condemned of any of the books that have been published without the official sanction of the church authorities.

There are several reasons for this disapproval. First, the title itself, *Christian Science Class Instruction,* for "Class Instruction" has always been handed down by word of mouth exclusively. Even discussion of the instruction among members of the classes is frowned upon and pupils are usually forbidden to take notes in these classes. Second, the very fact that official permission to publish was not sought is counted against the book, even though it is certain that this would not have been given. Third, the author was not an authorized teacher, i.e., he had not gone through the one-week Normal Class Instruction, a step required to secure official recognition as a teacher of the two-week Primary Classes constituting "Class Instruction." Corey answers this with Mrs. Eddy's statement that "a Primary class student" may be "a better healer and teacher than a Normal class student." As for his qualifications, he points out that while writing this book he was and had been for five years publicly certified by the board of directors in the *Journal* registry as a Christian Science practitioner, resigning with a clean bill of health in order to release Class Instruction to the worldwide audience from which church containment would withhold it. Fourth, the author is not a member of the Mother Church, though he was First Reader in one of the large Chicago churches up to the time of publication.

Mr. Corey has not ceased to be an adherent of Christian Science; indeed he is a most enthusiastic one, who believes that its teaching ought to be disseminated freely instead of being confined to classes of but 30, given once a year only, by persons who must have gone through a class which is limited to 30 members and is held but once every three years. Nor does he believe the instruction is so esoteric in nature that it cannot be grasped and made use of by the many who are unable to get into the classes.

This was perhaps not his only reason for leaving the church. Like many others within the Mother Church organization, he felt that the highly centralized authoritarian control of the Boston hierarchy militates against the freedom of thought essential to any genuinely scientific endeavor, and he cites Mrs. Eddy's strictures against ecclesiastical monopoly. Breaking away from what he regards as degrading regimentation in matters of conscience, he has steadfastly refused to allow an organization to develop around himself. The fact that his book summarily dismisses authoritarianism as incompatible with any bona fide science cannot but be offensive to the officialdom of the church.

Corey believes that his exposition of Christian Science is true to what Mrs. Eddy taught, and he meticulously documents every salient point. Mrs. Eddy lived a long time, and he thinks her thought underwent development. This, he says, can be readily traced through her 382 editions of *Science and Health,* in many of which changes of really fundamental importance appear. While passages can be found in her writings with which to counter his views, he finds other passages which support his analysis of Christian Science. Also his attitude toward Mrs. Eddy, while one of great respect and admiration—for he regards her as having brought new and vital insights to humanity—falls short of the more extreme attitudes toward her taken by the leadership of the Mother Church.

The book follows the traditional pattern of discussing revelation, God, man, body, error, mortal mind, animal magnetism, treatment, the Christ, practitioner and patient, and so on. It is brilliantly written and quite readable. The author has a good sense of humor and knows the value of concrete illustration in making his points clear. This is a vigorous and dynamic statement of the view of at least one successful practitioner of Christian Science, though it may not be the official view. However, the attacks upon the book from within the church have not impugned Corey's "metaphysics." A prominent member of the church who published a book on Christian Science and philosophy with the approval of the Boston hierarchy says in a letter to this reviewer: "In general Mr. Corey's text is not incorrect, but we object to his attitude." That about sums up the criticism, which has generally centered on the "disloyalty" of the author in venturing to teach and write on Christian Science without Boston authorization.

The book is an interesting phase of a long struggle which has been going on in the Christian Science church to center complete control of Christian Science thought in the board of directors of the Mother Church. It is one of the signs of revolt against this tendency. How influential it may be is difficult to say. In a recent conversation I had with some of the leading figures of the movement in Boston, their tendency was to regard this and other current signs of dissent as of little importance and to point to the monolithic strength of the church and the failure of any rival sectarian movement to sustain itself. One standing outside wonders, and is disposed to watch with interest for what the future may unfold.

CHARLES S. BRADEN.

The Lamp of History

THIS AMERICAN PEOPLE. *By Gerald W. Johnson. Harper, $2.75.*

IF the reader can wade through the preface without laying down the book, an inspirational evening awaits him. In the opening pages the author informs us that the people who do not vote "have the same sort of value that swine and beef cattle have." Again he describes them: "They are not anything, so they are not worthy of consideration." On the other hand, he implies that the voters are saints. Well, Huey Long voted, Boss Tweed went to the polls, cheap ward heelers and crooked politicians cast their votes. But their halos are not apparent to the finite eyes of man. Many of my friends failed to vote in the 1948 presidential election, seeing no difference between two average candidates. Victims of the poll tax—(skip it).

After this emotional tirade the author never comes back to the discussion of our voting privileges until the last two chapters, when a few sentences on the subject creep in. We scan each page expecting to find the avenues by which the voters can save us. But he shifts to the saving notion that our country will be preserved by the bold, the reasonable, the steady, the hopeful, etc.

Catchy chapter titles sustain the interest, but they do not cover the excellent material Johnson presents. His chapter

headings tell us that "free speech is for bold people," "free enterprise is for honest people," "freedom of inquiry is for hopeful people." But when he discusses any one of these American attributes he tells us they call for bold, honest and hopeful people.

However, with the author's major thesis one must agree: If we keep the tried and tested Americanism of our Founding Fathers we shall remain a great nation. Although a century and half has elapsed, we can still march onward with these same principles as guides.

Gerald Johnson is skilled in historical fact. He names the year and cites the incident. He points out why fundamental laws were interpreted anew to meet altered cases. He escapes economic and political labels. He brings his readers close but not quite up to modern issues. Is that why he can afford to be glib about the past's contribution to the present? Other than the issue of American intervention in Europe, he by-passes our national anxieties. He forgets Switzerland when he tells us that America had no precedent in contemporary democracy.

What will this book do for the reader? (1) Picture the boldness of his revolutionary forefathers. (2) Prove their political astuteness. (3) Show the lights which they set up. (4) Help him interpret our Constitution by reason rather than by logic. (5) Give him hope to face tomorrow. America in 1952 needs this book.

FRED E. LUCHS.

Books in Brief

TARBELL'S TEACHERS' GUIDE, 1952. *Edited by Frank S. Mead. Revell, $2.50.* This teachers' guide, now under the able editorship of Frank S. Mead, has survived the test of 47 years of publication. It reprints the Scripture lesson in full and gives a rather thorough if somewhat conservative approach to the interpretation of the lesson. A section entitled "Suggestions to Teachers" is especially valuable. It is unfortunate that a larger type has not been used, but as it is, the book runs to 415 pages. A larger type would probably have made the cost prohibitive. The publishers might well consider whether it would be wiser to provide less material in a more readable print.

G.E.H.

NAVAHO MEANS PEOPLE. *Photographs by Leonard McCombe, text by Evon Z. Vogt and Clyde Kluckhohn. Harvard University Press, $5.00.* A few years ago I reviewed in these columns the complete text of a Navaho nine-nights ceremonial, the "Flintway" (July 7, 1943; see also p. 337 in issue of March 15, 1950). The most remarkable feature of the book now before me is that it presents large-sized photographic illustrations of the entire action of one of these extended ceremonials. Along with that the highly skillful photographer has presented practically the whole panorama of Navaho life in all aspects. One picture that I was very glad to see was that of Fr. Berard Haile of St. Michael's mission, who was the editor of that volume of the nine-nights ceremonial and is probably the greatest living authority on the Navaho language and culture. The book is about four-fifths photography but the explanatory text adds much to the value of this unique collection of pictures. The Navahos do present a puzzling problem of cultural adjustment, and perhaps the first step toward a solution of this or any other sociological problem is the realization that the people involved are not just a problem but are people.

CONQUEROR IN CHAINS, A STORY OF THE APOSTLE PAUL. *By Donald G. Miller. Westminster, $2.50.* The author has not attempted to write a novel with Paul as the central character, but has simply told the story of his life, adding to the biblical material only a certain amount of descriptive detail and providing imaginary conversations, but not going far beyond the record. Surely that life was exciting enough without fictitious embellishment. The first scene here portrayed is the council in which Gamaliel gave his sage but disregarded advice against persecution; the last is Paul's prison cell in Rome.

THE LIVING BIBLE, A SHORTENED VERSION FOR MODERN READERS BASED ON THE KING JAMES TRANSLATION. *Edited by Robert O. Ballou. Viking Press, $3.75.* This is by no means the first presentation of what is regarded as the substance of the Bible in an arrangement and form designed to appeal to people who do not particularly want to read the Bible—or who think they do not. It is, up to now, probably the best of the editions that employ abbreviation and rearrangement as techniques of appeal. By a rough estimate, it appears that the shortening reduces the text to about one-third of its original length. While the arrangement of the materials follows Moulton in grouping them according to types of literature, the groupings are different. For the Old Testament the categories are: In the Beginning; the Ancients of Israel (biography and history from Abraham to Susanna and the Elders); Poetry (the Song of Songs and Psalms); Philosophy (Job, Proverbs, Ecclesiastes, Esdras, Tobit, Wisdom of Solomon and Ecclesiasticus); and Prophecy. For the New Testament: the Gospel Story; the Acts and Epistles; Revelation. Students who are concerned to understand the historical development of the Hebrew-Christian tradition will not find this one of their most useful tools, but the book is not intended for them. It is, as the editor says, for "readers who wish easily to make or refresh their acquaintance with the great stories, the exalted poetry and drama, and the profound philosophy which has made the Bible the most widely known book of the Western world, a common heritage for Jews and Christians of every nationality." To these, even if they begin as "casual readers," these beautifully printed pages will bring a rich reward and perhaps may lure them out of their casualness. I still don't see why an ancient translation should be expected to appeal to "modern readers" more strongly than a modern one would.

CHAPTERS ON CHAUCER. *By Kemp Malone. Johns Hopkins Press, $3.50.* One does not need to read many pages to realize—even without pausing to note the publisher's assurance of the author's standing as "a foremost scholar of medieval literature"—that here is a writer who speaks with the authority of thorough knowledge and mature judgment concerning things Chaucerian. These essays not only convey the results of careful research into many aspects of Chaucer's work but open a wide window through which to view English life and thought in the 14th century. It is particularly fortunate for the reader that Dr. Malone devotes the greater part of his discourse to Chaucer's less known poems—"The Book of the Duchess," "The House of Fame," "The Parliament of Fowls," "The Legend of Good Women" and "Troilus and Criseyde." After that, in the last third of the book, he comes to the "Canterbury Tales." Here his chief interest is in the characters and personalities of the pilgrims and in Chaucer's treatment of them as indicative of the popular attitudes of his time toward these various types. This is valuable source material for any student of social, religious or literary history.

CRIME IN AMERICA. *By Estes Kefauver. Doubleday, $3.00.* Sen. Kefauver's famous investigation is not quite such fresh news as it was when this record of it was published a few months ago, but the theme of crime and corruption is still, unfortunately, no less contemporary than it was then. Those whose memory of this investigation has been dulled by time and by the competition of other news for their attention may well take a refresher course by reading Sen. Kefauver's own account. His possibly prominent place in the presidential campaign of 1952 gives his book a fresh timeliness.

THE WORLD THROUGH LITERATURE. *Edited by Charlton Laird. Appleton-Century-Crofts, $3.75.* Thirteen well informed specialists upon different sections of the world's literature contribute as many chapters to this comprehensive survey. The guiding purpose appears to have been not so much to present a history of literature as to give an outline of the history of civilization as reflected in literature. The literary subject matter, however, is substantial and concrete. Each chapter serves as an introduction to the literature of a nation or race. The degree of necessary compression may be gauged by the fact that 25 centuries of Chinese literature are covered in 25 pages. Yet the book remains readable as well as rewarding to the student.

W.E.G.

THE
INTERNATIONAL COUNCIL
of
COMMUNITY CHURCHES
Announces
Its Second Anniversary
Study Conference
FOR
Ministers and Lay Leaders
to be held June 25-29
IN THE
Kellogg Center,
Michigan State College,
East Lansing, Mich.

A functional conference with seminars, workshops, panels and discussion forums, covering every phase of the local church's operation and ministry in the parish and in the total community, as well as throughout the wider world-field of missionary and reconstruction outreach.

An Invitation Is Extended

to all independent congregations,—community, union and federated churches,—to join the international and inter-racial fellowship of the Council and to participate in the program celebrating the second anniversary of the uniting of Christian groups from more than a dozen nations and languages in the interests of mutual helpfulness and to the end of a re-uniting church throughout the world.

FULL CONFERENCE DETAILS

will appear in the Christian Century of April 2 with outline of seminars, workshops and nationally-known inspirational and resource leaders. For complete information on the purposes and program of the Council and for membership application write:

Rev. Jesse Smith
OFFICE DIRECTOR
1944 W. First Avenue,
Columbus 12, Ohio
OR
Dr. J. Ruskin Howe
PRESIDENT
5th St. and Pearl Ave.
Joplin, Missouri

CORRESPONDENCE

Stony Diet?

SIR: Pastor Geoghegan protests that Bilheimer's "Christian Hope" did not have enough theological jargon, and Pastor Dunnington protests that it had too much. (Both letters in Jan. 23 issue.) And still Christian laymen are asking their pastors for bread and receiving a stone.

Soon, soon, the Tillichs and the Niebuhrs and the Barths must learn to express themselves so that the fishermen and the tax collectors of our day shall understand, and we shall not continually be drawn into the faith-versus-works argument. Faith without works is dead, but the rule runneth forward *and* back. Every Christian should know that.

Washington, D. C. V. J. Dozier.

Episcopalians and the National Council

SIR: Your editorial "High Churchmen Warn N.C.C." (Jan. 30) raises a question which you seem to think has been answered. I submit that it has not, and that the council owes to all of us an answer in clear and unambiguous terms. That question is: Is the National Council of Churches a specifically Protestant body, or is it a generally Christian body?

I am one of those Episcopalians who approve our church's membership if it is the latter, and disapprove if it is the former. Moreover, I am not of the American Church Union wing. In this matter I speak for most middle-of-the-road Episcopalians —a solid majority in the church and not a small minority of extremists. We are all for cooperation with other Christians in all Christian causes, but we will leave the "dissidence of dissent" to those bodies which exist primarily for that purpose. Our church is asked to contribute money to the maintenance of the council. We want to know whether any of our money is to be spent upon Protestant propaganda tracts because, frankly, we haven't a penny to spare for that kind of thing.

We were all told at the conception and birth of the council that it was to be a partnership of American Christian churches "working together to advance Christ's Kingdom at home and abroad." Nothing was said about its being for Protestants only. Episcopalians, Orthodox, perhaps others went into it with this understanding.

We are beginning to wonder now whether the council is what it claims in its official legend to be, or an incipient Protestant curia. If the council is, in word, a generally Christian agency and, in fact, a specifically Protestant agency, we have been the victims of a sneaking subterfuge from the beginning. Or if, as I think more likely, the Protestant majority in the council are trying to take over and make the council strictly and solely their own machine, we should have a showdown on that and a clear statement to the world of the result.

As we understand the purpose of the council, it has no business issuing Protestant tracts at the expense of all member churches, catholic and Protestant alike. If the Protestants may do this sort of thing through council channels, why may not participating catholic members issue, through the same channels, tracts on the apostolic succession, the real presence in the Eucharist, the sacramental system and all such catholic differentia? If that would be altogether different, I should like to be told why.

Zion Church, Carroll E. Simcox.
Manchester Center, Vt.

Wrong Crowd in Jail?

SIR: After three readings I am still wondering why you gave space to Allan A. Hunter's article "Genuine or Phony Conscience?" in your Feb. 13 issue. I can scarcely imagine Mr. Hunter using a similar yardstick of five questions to measure the validity of conscience of those Christians who support war in any or all of its ramifications.

Probably we have been putting the wrong crowd in prison. Why not for a change put into prison all the buck privates, sergeant majors, bishops, chaplains, etc., who cannot fully verify that all they do or support is done as a direct expression of Christian conviction?

A. H. Johnston.
United Church of Canada,
Mitchell, Ont.

Traveler's Note

SIR: In our *Kingsport Times-News* of Feb. 10 there as an account of the return of our fellow townsman Salim Massoud, after a nine-month visit to his native Syria. Mr. Massoud is a naturalized American.

Here is a quotation from a rather lengthy article: "When I was a boy in Lebanon we couldn't do enough for an American visiting our land. When I went back this time, children playing on the streets stoned our car when they spotted the American license tags." He stated that throughout the Arab countries people are speaking of the United States as the home of capitalism instead of the home of democracy. He said that imported luxury items, among them American automobiles, are not popular.

It is not comforting to hear so often that our United States is the most hated nation on the face of the earth. There is a reason.

Kingsport, Tenn. A. Preston Gray.

Quasi-Primitive?

SIR: I was greatly disturbed by one statement made by Thomas D. Eliot in his article "Norwegian Churches and Morali-

ties" (Jan. 30): "That quasi-primitive supernaturalistic attitudes persist even in some urban Norwegians is evidenced by the results of a Gallup poll on the question of belief in cure by intercession and the laying on of hands." This would seem to indict even Jesus and his disciples, who certainly shared such a "quasi-primitive supernaturalistic attitude." Many modern Christians would be forced to plead guilty to similar beliefs, for they too believe that it is quite possible to be scientific and still believe in a loving heavenly Father who hears and answers intercessory prayer.

ANDREW E. MURRAY,
Dean.
Lincoln University,
Chester Co., Pa.

Dr. Van Dusen Also Comments

SIR: My attention has been called to a paragraph in your correspondent's account of the Foreign Missions Assembly at Toronto in January, which appeared in your issue of Jan. 23 and is being widely misinterpreted. Garland Hopkins reported: "Pres. Henry P. Van Dusen of Union Theological Seminary took exception to statements made by Dr. Mackay and Mr. Bilheimer. They had suggested that, as soon as practicable, the International Missionary Council be incorporated into the World Council of Churches. Dr. Van Dusen argued that at present there is need for mission boards on the local church and denominational level, and that a similar need exists on the world level."

From this account it is being inferred that I advised that nothing should be done in the near future to effect a more intimate relationship between the International Missionary Council and the World Council of Churches.

Nothing could be farther from the truth; indeed, this is the direct opposite of the facts. Dr. Mackay and Mr. Bilheimer, if I understood them correctly, were advocating that nothing should be attempted to bring the two councils in their present forms closer together, but that we should await a day when both could be replaced by some third and new ecumenical body. I felt compelled to dissent because such a proposal seemed to me to disregard the normal logic of institutional change and also to defy deeply held loyalties to the existing bodies.

On the contrary, I ventured to suggest that the relationship of the Foreign Missions division to the National Council of Churches in this country, whereby the old Foreign Missions Conference has been incorporated within the new National Council with minimal disturbance to its traditional organization, relationships and loyalties, might furnish a hint of how the International Missionary Council might be related to the World Council of Churches. Speaking extemporaneously and without opportunity for careful phrasing, what I said was something like this: "If I had my way, I would propose that the International Missionary Council, just as it is, 'lock, stock and barrel,' be invited to take its place within the World Council as its foreign missions division, without sacrifice of its autonomy or any of its existing structure and relationships."

May I add that I felt constrained to question the proposal presented at Toronto because it struck me as just the kind of utopian scheme which, however attractive in theory, is far removed from reality; and when it proves unacceptable in practice tends to justify doing nothing and then rationalizing the resulting inactivity.

In summary, I believe that the time has come when the process initiated in Holland in the summer of 1948, whereby each of the councils adopted a modification in its formal title recognizing that it is "in association with" the other council, should go on to the next logical step, a functional integration of these two sister ecumenical bodies, and that it will be nothing short of calamitous if the International Missionary Council fails to make a definite move in that direction at its meeting in Germany next summer, to be followed by similar action by the World Council of Churches at its second Assembly in Evanston in 1954.

HENRY P. VAN DUSEN.
Union Theological Seminary,
New York, N. Y.

[See the letter from Dr. John Mackay in our Feb. 20 issue.—THE EDITORS.]

The Harper Book for Lent 1952

CREATE AND MAKE NEW
by AUSTIN PARDUE

"Just in time for Lenten reading comes this beautifully devotional little book from the pen of the Protestant Episcopal Bishop of the Pittsburgh Diocese. Here is reflected the wise and broad Christian understanding which has given the author so high a reputation in the field of personal counseling."
—*Christian Herald* **$1.50**

INTRODUCTION TO THE DEVOUT LIFE

By FRANCIS DE SALES—newly translated and edited by John K. Ryan—with an introduction for Protestant readers by Douglas V. Steere "A modern Christian might well use the Lenten period for the spiritual exercises outlined in this old classic, just as many people in past generations have done. He would also be surprised to find that many of the devotional patterns now appearing in modern manuals were outlined long ago by St. Francis of Sales."—*Christian Advocate* **$3.50**

THE CHURCH MILITANT

By HAROLD A. BOSLEY "I know of no one in the Protestant ministry today who speaks and writes with greater fearlessness than he does. I know of no one who will stand up to contrary opinions with greater courage than he does. And he has good weapons in his hands: a keenly edged mind and a deep, surging faith."—ARNOLD H. LOWE **$2.00**

QUESTIONS PEOPLE ASK

By ROBERT J. McCRACKEN "In style Dr. McCracken is simple and direct, never abstract or pedantic. His illustrative material is colorful and arresting. Here is preaching at a very high level."—*National Council Outlook* "He has brought with him all the vivid phrasing and fervent power of the traditional Scottish divine."—*New York Times* **$2.50**

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NEWS of the CHRISTIAN WORLD

Prepare for Two German Meetings

Lutheran World Convention and Third 'Kirchentag' Engage Interest for the Summer of 1952

EAST GERMANY, Feb. 17.—Preparations are well under way for two great Protestant gatherings to be held this summer in Germany—the meeting of the Lutheran World Federation in Hannover at the end of July, and the Evangelical Church in Germany's *Kirchentag* (laymen's congress) in Stuttgart a month later. Many delegates from the Scandinavian countries and the United States will come to the worldwide Lutheran meeting in Hannover. Premier Grotewohl of East Germany has assured the chairmen of both conferences that the matters of passports and transportation will be handled "in a friendly way" for East Germans who wish to attend. The Stuttgart Kirchentag will be of the same scope and aims as its giant predecessors. "Choose Life!" is its slogan. A booklet with that title is being published in preparation for the congress. Materials on the Kirchentag may be obtained from the local committee at Marienstrasse 33, Stuttgart.

Evangelical Academies Offer Discussion Courses

In all sections of the country, the study courses offered by the so-called Evangelical academies, which were initiated after 1945, are proving highly successful. Farmers and workingmen, young people, intellectuals and others are invited to discuss with theologians and active laymen current problems in the light of the Bible and the Christian faith. Among those who come are not only regular churchgoers but many who, while they consider themselves Protestants, rarely participate in worship services and other church activities. The academies in the church provinces of Saxony and Anhalt will conduct 44 courses during 1952. The most recent project under the program is that of the Berlin academy, which has just concluded its first course.

Pastors' Words Get Them Into Trouble

Although relations between Christian ministers and party and police representatives in East Germany are in general more calm and peaceful than people in the Western countries believe them to be, conflicts do occasionally arise. For instance, Pastor Schomerus of Kemberg, a small town near Wittenberg, was arrested last September by the secret police and has not yet been released. It is difficult to arrive at the facts of the matter, since the (Communist) party press does not give them all, and so far the Magdeburg consistory has not told the church public what its investigation of the case revealed. The consistory has, however, asked pastors and congregations to pray for Schomerus. In Niemberg, a village near Halle, Pastor Löber has been the target of popular and official criticism because of a funeral sermon he preached shortly before Christmas. People objected to his warning the funeral congregation not to follow the path of the deceased, a young drunkard. The Magdeburg consistory investigated this case and announced that Pastor Löber had said and done only what any responsible Christian preacher should have. The local church council voted unanimous support of Löber, but the party press continues its criticism.

Do People Listen To Sermons?

In a recent radio address, Prof. Althaus declared that many people do not really listen to sermons. One reason, he held, is that they are simply "sick of words"—over the radio, in public meetings, in school and church. Some people are saying that Protestant preaching has become too "rational" to appeal to the average congregation. However, it is not true that great preaching is no longer heard in Germany. Many of our pastors *do* know how to appeal to their parishioners. But these are men who are themselves filled with Christian vitality and at the same time are well acquainted with the human, social and cultural problems of the day.

Advocates 'Religious Socialism'

Friedrich Siegmund-Schultze, one of Germany's foremost religious sociologists, has written a new booklet on the task of Christianity in the nation's present cultural crisis. He declares that we must stand up for the ideals of Christian socialism as against secular types of mere social reform and revolution, as well as against theological arguments which would keep Christian thought separate from cultural or social implications. In some respects, Siegmund-Schultze in his new writing comes pretty close to the programs advocated by some Communist and Socialist politicians, but in others he is more moderate. He thinks the church should stand for a type of pacifism rooted securely in the Christian faith. Forty years ago Siegmund-Schultze carried on work in eastern Berlin similar to that done by Jane Addams in Chicago.

And So Forth

Three Protestant poets have been converted in recent years to Roman Catholicism — Werner Bergengruen, Reinhold Schneider and Gertrud LeFort. Now they have been joined by Eduard Schaper, who last year read from his poetical works at the Berlin Kirchentag. Schaper's recent novel, *Die Macht der Ohnmächtigen* ("The Power of the Weak"), is so completely Evangelical in spirit that Editor Erich Stange of the *Pastoralblätter* was led to say: "If we give the Catholic Church in Germany any more of our poets and novelists, its very structure and inner character are likely to be undermined."

Hilfswerk, the Protestant relief organization, is supplying from the west certain types of medicine not available in East Germany.

Church flags (with purple cross on a white ground) are to be displayed in all churches in the Berlin-Brandenburg regional organization when important ecclesiastical observances are taking place. They will not be displayed on secular holidays.

GERMANICUS.

View Evangelism At Minneapolis

City Is Scene of Meetings of Lutheran and Methodist Groups—Pastors Hear Paul Blanshard

MINNEAPOLIS, Feb. 19.—If this area is now more "evangelism-conscious" than usual, it is because it has been host within a three-week period to three national gatherings devoted to that aspect of the church's work. First was the five-day national conference sponsored by the Lutheran evangelism council, which represented the first joint effort in evangelism of the eight bodies in the National Lutheran Council. More than 20,000 attended one or more of the sessions in the Minneapolis armory, with average attendance at the five evening meetings reaching 8,000. One afternoon was devoted to simultaneous sessions in which the participants were divided according to vocations. Farmers, industrial workers, professional men, businesssmen, social workers, business women and homemakers discussed how they could more effectively "share Christ" in everyday life. At a session devoted to "sharing Christ around the world" a statement was read from Elmer R. Danielson, Augustana Lutheran missionary in East Africa, declaring that racial segregation in the Lutheran churches of the United States is a major obstacle to missionary progress among the nonwhite populations of the world. Goal of the conference was mobilization of 10,000 local congregations to reach the unchurched for Christ.

Independent Evangelism Movement Stresses Individual Piety

The second evangelistic gathering was the five-day midwinter conference of the Lutheran Evangelistic Movement at First Augustana Lutheran Church, Minneapolis. This movement is an independent effort by pastors and synods, organized several years ago in response to a feeling that the churches had become indifferent to evangelism. The conference attracted large crowds. Speakers stressed individual piety and the necessity of "soul-winning."

Report Evangelism Again 'Respectable'

The annual three-day session of the Methodist Board of Evangelism was held this year at Wesley Church, Minneapolis. Harry Denman, executive secretary, reported that Methodist evangelism, at a low ebb 12 years ago, is "on high tide again." "When we started out in 1940 the word 'evangelism' was not respected in many quarters of this church," he said. "But during these years we have labored together to try to put content into the word. Because of prayer, faith and hard work, 'evangelism' is again respected in the Methodist Church." Mr. Denman revealed that the church has received 1,187,941 new members by profession of faith or transfer during the past three years. He credited Bishop Ralph S. Cushman of the St. Paul area with doing much to inspire and lead the church's work in evangelism. The

bishop, who is retiring this year, was vice-president of the board for eight years and its chairman for the past four years. He and Mrs. Cushman were honored at a testimonial dinner during the sessions. Public evangelistic services were held every evening.

Methodist Evangelism Board Protests Reorganization

The Methodist Board of Evangelism expressed "grave concern" over the proposed plan to reorganize the denomination to "reduce duplication and overlapping and to increase efficiency and economy." "We think it is asking too much of [the proposed coordinating council] to create, execute and continue an ongoing program for a church as vast as ours," said the board. "We believe that a church growing as rapidly as is the Methodist Church needs more representation rather than less." Moreover, it said, it feared that the "rising tide of evangelism" would be brought to an untimely ebb if the board were placed under a new department of the local church, as has been recommended. The board also attacked the proposal to make one agency responsible for all publications, including the *Upper Room* and other literature now produced by the Board of Evangelism. It suggested an alternative: that the denomination's general commission on world service be given power to withhold funds from agencies which do not cooperate in the effort to resolve areas of overlapping and to eliminate waste. The board's statement will be mailed to the 800 delegates to the Methodist quadrennial General Conference in San Francisco, where the proposals will be acted upon.

Pastors' Conference Hears Two on Catholic-Protestant Relations

Some 3,000 persons filled Central Lutheran Church here to hear Paul Blanshard address a public session of the annual Minnesota pastors' conference, which 500 ministers were attending at Wesley Methodist Church. Mr. Blanshard declared that the conflict in Pierz, Minn., in which a Roman Catholic was excommunicated because of his stand for public vs. parochial school education, was comparable in importance to the Dred Scott case. He read the canon which prohibits Catholics from attending public schools and said the time has come to tell Catholics who seek office on public school boards that they must choose between that canon and the public schools. In another address to the conference, Marcus Bach, professor of religion at Iowa State University, said it is time to eradicate the "iron curtain" that separates Catholics and Protestants and to begin reconciliation. "Protestantism and Catholicism are not parallel lines which meet only in infinity," he said. "They are converging lines." Other speakers at the conference, sponsored by the Minnesota council of churches, were Moderator Vere V. Loper of the Congregational Christian Churches, Pres. Harold C. Case of Boston University, Prof. Joseph Sittler of Chicago Lutheran Theological Seminary, and H. B. Walker, Presbyterian pastor from Evansville, Ill.

And So Forth

Sen. Edward J. Thye, Minnesota Republican, has changed his mind and says he will vote against sending an ambassador to the Vatican if the issue comes before the Senate. He has concluded that such an embassy would be "unwise and not in the national interest."

Prof. David Bryn-Jones, chairman 1936-51 of Carleton College's department of government and international relations under the Frank B. Kellogg foundation, has been appointed professor of political science and international relations at the new International Christian University in Japan. His wife, Marian, now a Carleton College librarian, will be an associate librarian at the university.

"Bringing in the Sheaves," an article in the Jan. 27 *Minneapolis Sunday Tribune*, discusses church finance. In considering 18 Minnesota Protestant congregations, it reveals that budgets of the large downtown churches range from $50,000 to $185,000; of the suburban churches, from $15,000 to $50,000; of the rural churches, from $5,000 to $30,000. Pastors' salaries in the 18 churches range from $2,000 to $20,000.

In Morris, Minn., members of six churches are opening their homes for fellow townsmen to meet for devotions in a plan developed by the local American Legion auxiliary as an outgrowth of the national "Go to Church Sunday" sponsored Feb. 3 by the national Legion organization.

WILLMAR L. THORKELSON.

Reports India, Pakistan Need Trained Workers

On his return from 10 months in India and Pakistan as member of a team seeking to determine how best the American Friends Service Committee could help the two countries meet basic needs, Willis

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Weatherford reported that the foremost problem there is to find trained personnel who can translate technical and economic knowledge into the language of the local villages.

A.F.S.C. Sponsors Service In Institutions

In the 13 projects which the American Friends Service Committee sponsored in mental institutions last summer, 137 young people worked as volunteer attendants as they studied methods of therapy used in the treatment of patients in the institutions.

Christian College in Hongkong Serves Chinese

In Hongkong, temporary Chung Chi (Worship Christ) College is receiving enrollments of Christian Chinese. In the past, many young Christians from Hongkong went to China to study in the Christian colleges there. The temporary college is the result of planning by Chinese, British and American Christians in Hongkong. The United Board for Christian Colleges in China underwrote expenses for 1951-52 to the amount of $20,000, and $17,000 was raised locally, largely through tuition fees.

Presbyterian World Tours Visit Missions

Presbyterian World Tours, inaugurated in 1950 by the Presbyterian, U.S.A., Board of Foreign Missions "to give purpose to travel" and reveal the work of the denomination's mission fields, plans three tours this year—around the world April 7-June 5, through Mexico and Guatemala July 29-Aug. 16, and to Latin America Aug. 3-Sept. 1.

Free Methodists Again Set Member-Giving Record

For the third consecutive year the Free Methodist Church ranked first in per member giving in 1951, says the report by the National Council of Churches' joint department of stewardship and benevolence. The record: $163.76, as compared with an average for all denominations reporting of $32.17.

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Detroit Council Honors Laymen

Presents Citations at Annual Meeting, Which Hears Record Reports—Michigan Pastors Meet

DETROIT, Feb. 19.—Citations as "laymen of the year" were awarded by the Detroit council of churches at its annual meeting Jan. 24 to Adam H. Sarver, Presbyterian layman and retired business executive, and Mrs. Allen B. Crow, a leader in Baptist and Y.W.C.A. activities. The 2,150 persons who attended the meeting in Metropolitan Methodist Church heard record reports for 1951. Establishment of the Protestant men's supper club was hailed as the most noteworthy achievement of the year. Priorities for 1952 are employment of a full-time director of research and planning, launching of a family life education project, and steps toward acquiring a building to house the headquarters of Detroit's Protestant denominations and related agencies. An all-time high income of $89,364 for 1951 was reported, and a budget of $102,000 adopted for 1952. Bishop Richard S. M. Emrich of the Episcopal diocese of Michigan was elected president to suceed Chester A. McPheeters, who was praised for his able leadership during the past two years. Norman Vincent Peale, who gave the principal address of the evening, pleaded for Protestant cooperation and lauded the council movement.

Michigan Pastors Urged To 'Keep Alive'

"Every minister must read 50 'hard' books a year to keep him alive above the jaw," Pres. Russell H. Stafford of the Hartford Seminary Foundation told the recent 13th annual Michigan pastors' convention sponsored by the University of Michigan extension service and the Michigan council of churches. "The primary motivation of our religion is not compassion nor creedal imperialism, but its explosive quality," Dr. Stafford declared. Methodist Bishop Gerald H. Kennedy of Portland, Ore., just back from a world tour, told the ministers that when a church lets social leadership go to secular forces it risks losing its youth. Henry Smith Leiper of the World Council of Churches was still another out-of-state speaker at the conference, whose chairman was Howard Vincent Harper.

Michigan Church Council Hears of Its 'Firsts'

Delegates to the annual meeting of the Michigan council of churches held Jan. 21 at Ann Arbor heard that the organization ranks first among state councils in its program of social education and action and in audiovisual institutes, second in vacation school institutes and third in leadership training. The council adopted a resolution condemning universal military training as "excessively expensive, militarily ineffective and a departure from the American tradition of civilian control of education and youth." Another resolution urged the council's constituency to continue to protest to their senators against appointment of an

ambassador to the Vatican. Said J. Burt Bouwman, executive secretary: "When the church of Jesus Christ overcomes its weakness of division, we shall see great advance in the building of the Kingdom. We await the mandate for a united advance in Michigan." H. C. McKinney, Jr., was introduced as the council's new director of business and finance. Elected to succeed Samuel J. Harrison as president was E. J. Soell, pastor of St. John's Evangelical and Reformed Church, Port Huron.

Episcopalians Oppose Vatican Envoy, Legalized Bingo

Resolutions opposing appointment of an ambassador to the Vatican and state legislation making bingo legal for churches and fraternal organizations were adopted at the 119th convention of the Episcopal diocese of Michigan, held at Detroit's Masonic temple Jan. 30. A resolution asking that Good Friday be made an official holiday was rejected. The convention adopted a missionary budget of $240,519. It presented special service awards to some dozen men and women. Bishops Wallace E. Conkling of Chicago and Richard S. M. Emrich of Michigan gave the principal addresses. Mrs. Harper Sibley of Rochester, N. Y., was the chief speaker at the 19th annual meeting of the diocesan women's auxiliary, which met at the same time as the convention.

Honor Edgar DeWitt Joneses On Golden Anniversary

Friends and former parishioners, along with many other Detroit citizens, filled Central Woodward Christian Church Jan. 23 to observe the golden wedding anniversary of Edgar DeWitt Jones, former pastor, and Mrs. Jones. They were presented with a gift of money and a volume of letters written for the occasion. Edgar A. Guest and Anne Campbell, local poets, gave congratulatory addresses and read their own poems paying tribute to Dr. Jones and his wife. Dr. Jones reports that he is "taxed to the limit" with his preaching and writing schedule, and that a new book from his pen will soon be published.

And So Forth

The midwinter meeting of the council of churches of Berrien county, in the southwest corner of Michigan, featured a unique discussion on "what we as a council are doing and what we should be doing." The delegates were divided into groups of five or six, so everyone had a chance to register his opinion. The Berrien council is one of the few county or local councils of churches with facilities such as its Camp Warren provides.

Director Hendrik Kraemer of the World Council of Churches' Ecumenical Institute in Switzerland has spent a month at Parishfield, Episcopal retreat center near Brighton, Mich. He has led a series of laymen's conferences there on the responsibilities of laymen through their vocations.

At the third meeting of the Detroit Protestant men's supper club, the local Y.M.C.A. was honored on its 100th anniversary and Edgar DeWitt Jones discussed "A Galaxy of Great Laymen."

Some 250 Protestant, Catholic and Jewish women of Detroit met together Feb. 11 for a study and action seminar on social questions, principally housing and fair employment opportunities. The same day the council of churches' race relations commission, the pastors' union and the mayor's interracial committee sponsored a race relations institute at which the principal speaker was John Paul Jones, pastor of the Union Presbyterian Church of Bay Ridge, L. I.

G. MERRILL LENOX.

Brazil Issues Bible Stamp

The Brazil post office in December released a new stamp commemorating Bible Day and the distribution of the Bible to the Brazilian people.

Reports of Niebuhr's Collapse Unfounded

Pres. Henry P. Van Dusen of Union Theological Seminary, New York city, denies newspaper reports that Prof. Reinhold Niebuhr is gravely ill. On Feb. 15, says Dr. Van Dusen, Dr. Niebuhr suffered a slight and temporary spasm which it was thought might have some of the symptoms of a heart attack. At a New York hospital, where he is now under observation, physicians state that there is no basic ailment of the heart, brain or circulatory system. The only trouble seems to be overwork, and rest will cure that. Dr. Niebuhr's engagements for the next six weeks have been canceled, and he will relinquish his teaching at Union for the rest of the semester.

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Farm Migration Raises Problem

Canada's Prairie Provinces Seek Means to Improve Rural Living in Face of Decreased Population

SASKATOON, SASK., CANADA, Feb. 18.—Canada's 1951 census (a census is taken every decade) reveals that the prairie provinces are undergoing another migration, this time from country to city. The combined urban population of Manitoba, Saskatchewan and Alberta has increased 33 per cent since 1941, while the rural total for the same area has decreased 14 per cent. In Manitoba, 58 per cent of the people live in cities; in Alberta, 52 per cent. Only in Saskatchewan are rural dwellers in the majority, and even here they make up only about 55 per cent of the total. Three major causes are cited for the drift from countryside to city: the "hungry thirties," when drought and depression drove thousands from the farms; World War II, when many prairie people obtained employment in war industries in the east or west and remained there; and the mechanization of agriculture, which began 30 years ago but has been greatly accelerated since 1947. In the 15 years after 1931, the number of persons gainfully employed in prairie agriculture declined 17 per cent, although the average acreage handled per man increased 41 per cent. Farms less than a section in size decreased more than 10 per cent, while larger ones increased more than 17 per cent. Since these figures are averages and include parklands and irrigated areas where holdings are generally smaller, they still understate the vast changes mechanization has brought to the "open wheat belt."

Maintaining Family Farm Saskatchewan Problem

I. C. Nollet, Saskatchewan's minister of agriculture, declared in Regina Feb. 9 that the problem of maintaining the vanishing family farm was the central issue in the provincial government's "throne speech" proposal that a royal commission study Saskatchewan's agricultural economy. Community life has suffered a loss of leadership. J. G. Raynor, director of the University of Saskatchewan's extension service, estimates that more than half of this province's once flourishing agricultural societies are now dormant or extinct. The churches have a big stake in the situation. Meeting in Regina recently, the United Church Home Missions Board's commission on rural life declared that the open-country and village church "is being forgotten in the changing conditions of today."

Memorial Services Honor Late King as 'Good Man'

Canada's churches of all denominations were crowded for memorial services for King George VI. Citizens gave thanks to God for the leadership and example of one universally referred to as a "good man." Rarely has a constitutional monarch made such an impact upon his fellow countrymen as did the late king. From his visit to Canada in 1939 to his death, Canadians felt drawn to him and his gracious wife for their sincerity and simplicity. Their model home life struck a responsive chord in our hearts. We feel that we have lost not only a king of the realm but the father of a family of kindred peoples. Now with renewed fervor and high anticipation we sing the ancient prayer, "God save the queen."

Judge Blames Whites in Indian Slaying

In sentencing Robert Strongquill, a young Indian, for manslaughter, Chief Justice J. T. Brown of the Saskatchewan court of queen's bench apologized for the white race's traffic in beverage alcohol. The Indian had killed his wife after a drinking party for which two white men had supplied the liquor. Justice Brown's condemnation of those who engage in the liquor traffic has been widely circulated. It is particularly pertinent just now, when the Indian act has been altered to give the provinces discretion in making intoxicating liquor available to the Indians. Heretofore, such traffic has been prohibited by federal statute.

Faith Healing Excesses Lead to Murder

In what Winnipeg police describe as the most bizarre slaying in the city's crime annals, 7-year-old Martha Louise McCullough was beaten and strangled to death by her foster parents after they had attended revival and faith-healing meetings conducted by A. C. Valdez., Jr., of Phoenix, Ariz. Police quoted the foster father as saying the child was slain when she refused to kneel in prayer with her parents as they continued a three-day prayer and fasting session in expectation of a miracle. In Toronto for another campaign, Valdez denied knowing "these people" and declared he had "in no way influenced them." The parents will be charged with murder at the spring assizes. At the child's burial service, H. G. Tolton of King Memorial United Church, which the family formerly attended, blamed the slaying on a type of "pagan religion masquerading in the name of Jesus Christ," and said this "prostituted religion" had greatly upset his church.

And So Forth

The Winnipeg city council has rejected a motion calling upon Manitoba to set up a hospital fund derived from sweepstakes on horse races. The decision offsets the recent action of the Union of Manitoba Municipalities in voting almost unanimously in favor of a similar resolution. "We already have enough crime without legalized gambling," said Alderman James Black.

Two historic Regina congregations—Knox and Metropolitan—founded as Presbyterian and Methodist respectively in 1882 and entering the United Church in 1925, have amalgamated to become Knox-Metropolitan United Church under the coministry of Harry A. Mutchmor and D. K. Burns. Resident membership of the new congregation is over 1,500.

Under a plan fostered by the federal penitentiaries commission, T. R. Davies of Grace United Church, Saskatoon, has completed a preaching mission at Stony Mountain penitentiary in Manitoba, one of the dominion's largest prisons.

HOMER R. LANE.

Churchmen Join Fight on Crime

Chicago Protestants Take Part in Civic Campaign Launched After Political Corruption Is Revealed

CHICAGO, Feb. 22.—Chicago and Illinois have been rocked in recent weeks by revelations of what is apparently an extensive hookup between crime and politics. In some instances, politicians and public officials seem not only to have tolerated but to have worked hand in hand with criminals and racketeers. First, a widespread sale of illegal cigarette stamps was discovered. Then came the disclosure that hoodlums had engineered the sale of horse meat to restaurants as beef. After investigation, 9 of the 34 state food inspectors were discharged for having taken bribes from horse-meat dealers. While this story was still in the headlines, Charles Gross, Republican committeeman in the 31st ward, who had been resisting efforts of the "west side bloc" to take over the ward and was campaigning for re-election, was slain as he walked along the street. The slaying, in typical gangland fashion, was apparently intended as a warning to all who oppose the bloc's efforts to gain control of ward after ward.

Aroused Citizens Demand Political Cleanup

The Gross murder aroused Chicago's citizens as they have not been aroused for many years. The Chicago Crime Commission and the association of commerce called a meeting to which some 400 representatives of 120 civic and religious organizations were invited. At the meeting, the mayor, the state's attorney, the sheriff, political organization heads and other officials were asked pointed questions about the intrusion of the criminal element into politics. Most of them took occasion to tell what an excellent job they were doing and to make campaign speeches. Indignant citizens then set up a committee of 19 prominent persons to continue the fight. Almost every issue of the newspapers headlined new developments. Political leaders, realizing that the "heat was on," began to weed out "temporary employees" from public payrolls and from party machines. It was discovered that Cook county has been paying monthly salaries to individuals who either do not exist or do no work. For instance, a monthly check went to one "James Addison" at the home address of State Representative James Adduci, a member of the "west side bloc." Although Adduci or members of his family had countersigned the checks, they denied knowing "Addison." Thus far no action has been taken, and it is assumed that Adduci will return to the legislature when it reconvenes.

Protestant Leaders Join in Reform Efforts

Protestant leaders are convinced that the time has come for an all-out battle against crime and dishonesty in politics and in the city, county and state governments. Many of them have discussed the matter from their pulpits. Led by the church federation of Greater Chicago, they are preparing for a long-range campaign. Pres. Gerhard Grauer of the federation and John W. Harms, executive vice-president, are members of the 19-member citizens' committee. Plans are now being made for a second meeting, in which leaders who did not get a chance to speak at the previous indignation session will have their opportunity. Say the city's Protestant leaders: "We are in this fight for the duration."

Conference on Church Architecture Held

The largest collection of American Protestant church building plans ever assembled was on display during the national conference on church architecture sponsored at the University of Chicago Jan. 25-27 by the North American Conference on Church Architecture and the Church Architectural Guild of America. Delegates criticized some of the designs as being "too modernistic, secular and materialistic." Among those addressing the conference were E. M. Conover, director of the National Council of Churches' department of church building and architecture; Samuel M. Kincheloe, research consultant for the Chicago Congregational union; Prof. George M. Gibson of McCormick Theological Seminary; and Dean John B. Thompson of the University of Chicago's Rockefeller Memorial chapel.

Whale Gives Alden-Tuthill Lectures

During the 24th annual Ministers' Week at Chicago Theological Seminary Jan. 28-Feb. 1, John Sheldon Whale, professor of Christian theology at Drew Theological Seminary, Madison, N. J., gave the Alden-Tuthill lectures on "The Relevance of the Gospel." Frederick M. Meek, minister of Old South Congregational Church, Boston, gave the daily lectures on the work of the pastor. During the same week, Prof. John C. Bennett of Union Theological Seminary, New York city, gave the annual Rall lectures at Garrett Biblical Institute, Evanston. His theme: "Christianity and the State."

Bible Society Makes Award To Gen. MacArthur

At its 112th annual meeting Jan. 25, the Chicago Bible Society gave its first Gutenberg award to Gen. Douglas MacArthur for his "distinguished service to the Bible cause in arranging for the most significant mass distribution of the Scriptures in modern times." A message from Gen. MacArthur was read at the meeting. Speakers were Charles Ray Goff, president of the society and pastor of First Methodist Church, where the meeting was held, and Raymond I. Lindquist, pastor of Old First Presbyterian Church, Orange, N. J.

New Organization Will Spur Patriotism

"Patriotic Education, Inc.," a new organization "to counteract communism and the trend toward socialism," was created here Feb. 14 and chartered under Illinois laws. It is sponsored by the Sons of the American Revolution and will have its headquarters in Detroit. There leaders plan to assemble the "most complete library in the world on American citizenship, history and government." The organization will use "all modern media" to promote constructive citizenship "through patriotic educa-

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tion." Alonzo N. Benn of Chicago is a member of the board.

And So Forth

Indictment by a federal grand jury of the Cicero chief of police in connection with last summer's racial disturbances in the suburb has been upheld, and the case is expected to come to trial in federal courts in the near future.

More than 50 Methodist ministers of the Rock River, Ill., conference are in Washington this week for their annual three-day seminar, during which they hold conferences with government officials and representatives of foreign governments and visit various federal government branches and departments. Theme this year is "The Year of Decision in the Battle of Ideas." Leaders are Bishop J. Ralph Magee and Russell Lambert, pastor of North Shore Methodist Church.

First Southern Baptist Church of Chicago, organized a year ago last September, now has more than 50 members and has voted to forego the subsidy which the Illinois Southern Baptist mission has been granting it. The congregation is raising funds to build a place of worship.

Ground has been broken for the Lake Meadows housing project, for which 101 acres of south side slums will be cleared.

The Wilmette Congregational Church has resettled more than 200 displaced persons of 12 nationalities.

Many Chicago area congregations have recently dedicated new parish houses. Among them: St. Paul's Evangelical and Reformed on the north side; First Congregational, La Grange; and Hinsdale Union, Hinsdale. Glenwood Community Church's new plant is still under construction. Faith United Church of Christ on the south side recently dedicated its new $325,000 building. VIRGIL E. LOWDER.

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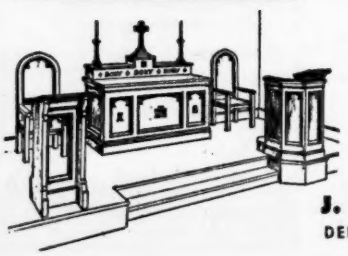

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Urge Indonesian In Curriculums

Education Groups Ask End to Courses in Dutch—English Is Suggested as 'Second Language'

BANDUNG, INDONESIA, Feb. 4.—Many educational groups in Indonesia have called for an end to the teaching of Dutch at the secondary school level. Among them: the Indonesian Teachers Association, the Moslem Teachers Union's executive board and the Cultural Council. The theological education conference held here last month recommended English as the "second language" to Indonesian in theological schools (see The Christian Century for Feb. 20, p. 228). Dr. Wongsonegoro, minister of education and culture, announced at a recent press conference that he is opposed to teaching Dutch in either secondary or primary schools and that he prefers English as the "second language" in secondary schools. Before the war, all instruction in Indonesia was given in Dutch, Malay or the regional dialects. Since independence, use of the Indonesian language has been stressed, and 250 manuscripts or texts in Indonesian have been approved for use in the schools. In January the ministry of education released statistics revealing that the number of elementary schools in the nation has increased from 18,104 in 1939-40 to 24,775 today. "First" high schools increased during the same period from 41 to 227, "second" high schools from 17 to 52, normal schools from 9 to 140, and technical and commercial schools from 46 to 271.

Church Schools Help Lift Minahassa Literacy Rate

A January report from Makassar revealing that 92 per cent of the people of Minahassa are literate as compared with the national average of from 8 to 40 per cent points up the importance of the Christian schools in the area. The Evangelical Church of Minahassa operates 75 per cent of the educational institutions there. It conducts 202 elementary schools, the government 87. In addition, it operates high, normal, technical and theological schools, five general hospitals, a maternity home and an infants' treatment center. Many of the people of Minahassa became Christian in a mass movement around 1822. Now 360,000 of them are Protestant, 40,000 Roman Catholic and 35,000 Muslim.

Muslim Parties Agree on Aims, Differ on Methods

Mohammed Natsir, former premier and leader of Masjumi, Indonesia's largest political party, issued a statement Feb. 1 declaring that although both the Masjumi and Darul Islam parties are based on Islam, there is as wide a gulf between them as between Stalinism and democratic socialism, "both of which stem from Marxism." (Darul Islam is the radical party which seeks to establish an Islamic state by force.) Natsir points out that in areas which it controls Darul Islam has banned Masjumi. However, the newspaper *Indonesia Rava* charges that Masjumi leaders are

handicapped in taking drastic action against the rebel Darul Islam bands because the two groups have identical aims and differ only in means of achieving those aims. The editor calls on the government to deal with the rebels "militarily as well as ideologically." At a public meeting in Djakarta marking the establishment of the Indonesian-Pakistan Cultural Association, the Pakistani chargé d'affaires declared that Islam is not only a set of rituals, traditions and spiritual doctrines, but a code regulating every aspect of life—social, political and economic. He pointed out that it was the Muslims in the Indian cabinet who brought about the sending of food to Indonesia in 1946 and otherwise aided Indonesians in their struggle for independence, and that Pakistan has aided the new nation in various ways, particularly by supporting its cause in the United Nations.

Differentiate Between Communism, 'Stalinism'

A statement said to have been made by Harrison Forman, an American journalist, on his recent visit to Jogjakarta, stirred up considerable agitation in the press. Forman is reported to have remarked that the United States would have to occupy Indonesia in the event of World War III because she would need this nation's raw materials. The fact is that the left wing press throughout this part of Asia is so blinded by the issue of colonialism that it tends to confuse its readers on the intent of communism. For instance, the Bandung *Pikiran Rakjat* recently declared that communism in backward Asian areas is nothing more than radical nationalism. "Real Kremlin followers conceive of communism as subjection to Russia, but most Communists do not think like that. They want to help people overcome their sufferings and misery. Our leaders should cooperate with these Communists." The book *Asia in Flames* has been banned from sale here; the press points out that by calling Indonesia pro-Communist it seeks to divide the nation and to set the rest of the world, particularly the United States, against her and persuade other countries not to aid her.

And So Forth

The second physician to be sent out by SIMAVI, Dutch organization supporting medical work in Indonesia, has arrived. She is Ada Coster, who will serve in the maternity ward of Mardi Santosa, now short of medical staff. SIMAVI recently appealed to American missionary organizations for funds to help it in its work.

A conference of nonpolitical Muslim leaders called by the ministry of religion Jan. 29 set the number of Indonesian travelers to Mecca for the current year at 10,000. Of these, 8,000 will be pilgrims who were forced to cancel their 1951 trip (see The Christian Century for Sept. 26, 1951, p. 1108).

Rajah B. Manikam, International Missionary Council-World Council of Churches representative for east Asia, is visiting churches throughout this country under the auspices of the Indonesian Council of Churches. The nation's press on Jan. 22 featured a lengthy article based on an interview with Mrs. Manikam, who is addressing women's groups in Java.

WINBURN T. THOMAS.

Montreal Stores Appeal to Court

Claim Bylaw Requiring Them to Close on All Roman Catholic Holidays Exceeds Legal Bounds

MONTREAL, Feb. 18.—A total of 537 Montreal stores have been charged with violating the new city bylaw requiring them to close on Roman Catholic religious holidays. (See The Christian Century for Jan. 9, p. 36.) A number of them have paid a fine of $40 plus costs, but seven of the largest stores in the city have had their hearings postponed because they have instituted action before the superior court claiming that the bylaw goes beyond legal authority. Some of the others accused of violating the law, including oil dealers, have given notice that they intend to contest the charges on the ground that it is essential to the public interest that they remain open on holy days.

Canadians Mourn King's Death

The pulse of the entire dominion slowed down last Friday as Canadians in every walk of life took time out to pay tribute to the late King George VI. In every community, memorial services were well attended. After 1,500 had been accommodated at the Anglican cathedral here, scores were turned away, and the same situation prevailed at other denominational and community church services. Most ministers stressed the late monarch's goodness, his devotion to duty and his simple but sincere practice of the Christian faith. Prayers were said for Elizabeth II, who with her husband traveled across Canada last autumn. To Canadians, George VI was not only the British monarch but the king of Canada. The royal tour here in 1939 helped to endear him and his queen to their subjects in this land. In Montreal, the huge cross on top of Mount Royal has had its bright lights changed to purple to signify that the city is in mourning.

Teachers Refuse to Supervise Extracurricular Program

Men teachers in the Protestant schools on the island of Montreal have refused to conduct or participate in extracurricular school activities from today on because of the Greater Montreal Protestant school

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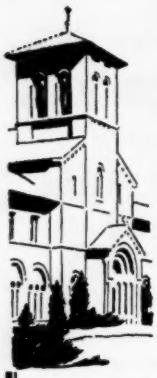

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board's refusal to meet their demands for increased salaries. They say the increases recently offered were "entirely inadequate and unsatisfactory." A statement from their federation says that the teachers take this step with the greatest reluctance, not as a protest but so that they may have opportunity to supplement their wages in off hours. The action means that all organized sports, dramatics, social activities and publication of school annuals will be seriously curtailed, if not brought completely to a halt. Last week the Federation of Protestant Women Teachers pledged its support of the men teachers and decided not to take on the extracurricular activities from which the men have withdrawn. This federation represents 1,076 women teachers on the island, but not the 200 women high school teachers, who belong to another association.

Investigation Reveals Smuggling Of Immigrants into Canada

As the result of investigation into an alien smuggling ring said to have its headquarters in Montreal, at least three members of the federal immigration staff here and one in Rome have been dismissed and a number of Italians have been deported. Other Italians are believed to have fled across the border into the United States to escape investigation. The false passport ring which had enabled several hundred Italians to enter Canada illegally is said to have been halted early this year when its leaders discovered that Royal Mounted Police officers were on their trail. Since Jan. 1, 44 persons have been deported for illegal entry, among them 25 Italians.

Charges U.S. Railroads Deter Seaway Project

Gen. A. G. L. MacNaughton, chairman of the Canadian section of the international joint commission on the St. Lawrence seaway project, told the Engineering Institute of Canada here last week that some of the most "vicious opposition" to the enterprise comes from railway owners in the U.S. "who have no conception of the public good." He noted that some of the opposition comes from railways feeding iron ore into the Philadelphia steel mill area. He said that if the seaway is not built they hope to get billions of dollars from the U.S. government to improve equipment as the steel industry grows to meet defense needs. Gen. MacNaughton revealed that the seaway project, which Canada now plans to build alone, will employ at least 15,000 men for five years. Its beneficial effects to economy and defense planning will be tremendous, he declared.

Sponsors 11th Institute On Judaism

Sheldon M. Blank of Hebrew Union College, Cincinnati, was the speaker at the 11th annual institute on Judaism sponsored at Temple Emmanu-El here by Harry J. Stern. Chairman for the morning session, when Prof. Blank spoke on "The Prophets' Challenge," was R. B. Y. Scott, professor of Old Testament at McGill University. R. H. L. Slater, new principal of the diocesan college, was chairman of the afternoon session when the topic was "The Prophetic Words of Consolation." At the fellowship luncheon Douglas J. Wilson of the *Montreal Star* editorial staff urged religiously minded people to act to combat

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the tendency toward secularism. Members of the Protestant, Jewish and Catholic faiths attended the brief service in memory of King George VI conducted by Dr. Stern.

And So Forth

During 1951 the Montreal auxiliary Bible society circulated Scriptures in 40 languages in eastern Ontario and western Quebec. Of the 28,900 copies distributed, over 17,900 were in French. The auxiliary forwarded $50,000 to the British and Foreign Bible Society for its worldwide work.

Some 800 European immigrants are in a federal labor department hostel just outside Montreal, awaiting placement in Canada. Norman Gore, director of the Anglican diocese of Montreal's interfaith department, recently investigated reports of disturbances in the camp. Later, he appealed for jobs for the men and a chance to "live their own lives again."

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The Church Roll

Herman E. Wornom, Congregational Christian clergyman and executive secretary of the Protestant council of New York's department of Christian education since 1946, has been named to succeed the late Harrison S. Elliott as general secretary of the Religious Education Association.

James Bristol of Philadelphia has been appointed by the American Friends Service Committee to succeed Anna Brinton as director of the peace education program of its regional offices. Among his duties will be setting up the committee's institutes on international relations. Mrs. Brinton and her husband, Howard, plan to attend the Friends World Conference in England next summer and later travel to Japan.

Madeleine Barot, leader of CIMADE, service organization of French Protestant youth set up during World War II to help prisoners of war and refugees, has been appointed secretary of the World Council of Churches' commission on the life and work of women in the church. She succeeds Sarah Chakko, who took a year's leave of absence as president of Isabella Thoburn College in India to serve as the commission's first secretary.

Among the 14 British clergymen who will preach in the U.S. during 1952 as part of the exchange program sponsored by the National Council of Churches' department of ecumenical relations are A. D. Harcus, secretary of the Free Church Federal Council; M. E. Aubrey of the Baptist Union; Canon C. B. Mortlock of the Church of St. Vedast, London; and Oswin Harvard Gibbs-Smith, archdeacon of London.

The 9 American clergymen who will preach in Great Britain under the program are Shelton Hale Bishop of St. Philip's Protestant Episcopal Church, New York city; Rex S. Clements of Bryn Mawr Presbyterian Church, Bryn Mawr, Pa.; Robert D. Hershey of the Lutheran Church of the Holy Communion, Philadelphia; Lynn Harold Hough, formerly dean of Drew Theological Seminary; Robert J. McCracken of Riverside Church, New York city; Francis E. Reinberger of Trinity Lutheran Church, Camp Hill, Pa.; Anson Phelps Stokes, Jr., rector, and G. P. T. Sargent, former rector, of St. Bartholomew's Church (Protestant Episcopal), New York city; and Gordon M. Torgersen of First Baptist Church, Worcester, Mass.

Recent deaths in the field of religion: Joseph F. Merrill of the Council of Twelve Apostles, highest governing body in the Church of Latter-day Saints, and formerly commissioner of education for the church, on Feb. 3, at the age of 84. . . . Harry Henderson Clark, prominent Southern Baptist layman, formerly president of Judson College, Marion, Ala., and lecturer and professor at a number of other southern colleges and universities. . . . Ida B. Wise Smith, national president of the Woman's Christian Temperance Union 1933-44 and prominent in the fields of woman's suffrage and child welfare, in Clarinda, Iowa, on Feb. 16, at the age of 81. . . . Nathan R. Melhorn, United Lutheran clergyman, managing editor of the *Lutheran* 1920-28, editor 1928-45, on Feb. 18, at the age of 80. . . . Rowland R. Lehman, Methodist clergyman, director of the development program at Dickinson College, Carlisle, Pa., on Feb. 19, at the age of 54. . . . Paolo Coisson, Waldensian pastor, director of the Claudiana library at Torre Pellice, Italy, 1936-49, for many years a leader in Italian Christian youth associations, on Jan. 17, at the age of 74.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Elopement (Fox) Charles Bickford, Anne Francis, William Lundigan, Clifton Webb. *Comedy.* Respective parents of eloping couple join hostile forces in pursuit, end up abetting a romance that shows signs of cooling off. Often witty dialogue and situations in a *comic-strip sort of tale* featuring types rather than personalities. M,Y,C

Mr. Lord Says No (British; Box) Kathleen Harrison, Stanley Holloway, Naunton Wayne. *Comedy.* Six weeks before 1951 Festival of Britain is scheduled to open, officials discover an error in blueprints which means that the shop and living quarters of Mr. Lord and family must be razed to clear the site. But the Lords stand fast on the Englishman's right to his castle, and prepare to withstand siege. *Low-pressure humor* in satire on bureaucracy, spiritualism, British shibboleths, human nature in general. M,Y,C

Quo Vadis (MGM) Finlay Currie, Leo Genn, Deborah Kerr, Robert Taylor, Peter Ustinov. *Melodrama.* The Sienkiewicz novel based on Roman Catholic traditions of the planting of Christianity in Rome by Peter, made in Italy on costliest scale ever attempted (32,000 costumes, 63 lions, 450 horses, uncountable extras, sets and properties—almost $7 million worth). The basic story of Christianity triumphing over degenerate Rome by virtue of its adherents' faith, unflinching courage, renunciation of violence is buried in plethora of triumphal parades, court debaucheries, the burning of the city, tortures, circuses, brutality, sadism, sex. An *awesome circus-like spectacle, a technicolored colossus.* M,Y

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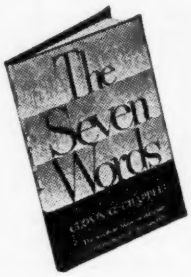

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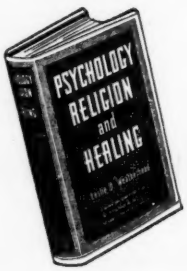

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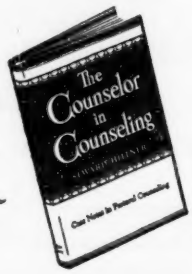

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